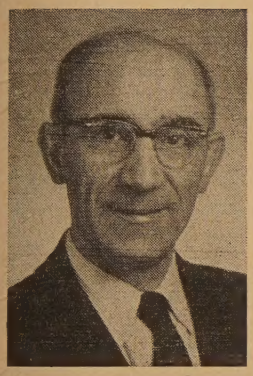
The Pulpit

A Journal of Contemporary Preaching



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The Truth in Our Faith

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BERNHARD W. ANDERSON:

THE BIBLE: A PROTESTANT VIEW

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A Word of Thanks

DEAR FRIENDS: You have written some wonderfully affec tionate helpful letters in response to the April Memo about m father's death. My family joins me in this declaration of ever lasting gratitude for your taking thought and time to write u of your participation in a grief that is not much lightened bu is far better born by the enlarged company beneath it.

For me, your condolences were a special reassurance. Writin that Memo so soon after the funeral, I could think of littl else to say but what I said. Afterwards, though, after the maga zine had gone to press and before it was distributed, I worrie some about whether it had not been very wrong to trouble al of you with our private sorrow.

Your graciousness has given me an answer which does more than reassure me on one passing anxiety: it reminds me again in a way that none of us shall ever forget of the extent and o the intimacy of the Christian family. In the event which terribly diminished our world, you have wondrously enlarged it. Thank you, thank you.

TED GILL

The Pulpit

A Journal of Contemporary Preaching

UME XXIX | MAY 1958 | No. 5

Memo:

I HAVE no idea where any of this is going to lead. But I write from the deep-cushioned com- of an American Airlines Mercury on my way a Methodist pastors' meeting in San Francisco. the way from Chicago I have been working furiously on a long *Christian Century* editorial (which, by the time this gets to you will have earned the gazine familiar snarls and obloquy). The man in window seat beside me has been deep in a book, until the stewardess broached a keg a few min- s ago, he had no will to communicate. But he is l lubricated now, and conversation flows.

Suddenly he wants to know all about the desert l the mountains we have been flying over for lrs. This is his second flight to the west coast, l apparently he has not ever driven the fascinat- country below. Since I am a frustrated geologist well as a frustrated musician, frustrated actor, strated painter, frustrated seminary teacher, strated parish pastor, and you name it) I am ry voluble. He is a good listener and a just dandy ter of leading questions which I am swift to pur- at length, rattling on and on, telling a little re than I really know about everything.

It appears finally that the reason for the robust ntleman's interest is an ensuing retirement to n Francisco. He and his wife will be coming out m Ohio this year, shipping their Cadillac so they n fly: "Even with an air-conditioned Cadillac— 0 horsepower we have in that buggy—it's just much of a trip in June, isn't it?" And just as said that, we winged over Donner Lake in the gh Sierras.

Meanly, I mentioned the Donners, and the good an got the dig. "We've come a long way in a rry, haven't we?" he asked, and he didn't mean m Chicago to San Francisco. He meant from gging wagons to winged bars. He meant from sperate families driven to cannibalism by months snowbound failure, to indolent us chewing shews as we drifted over the same mountains minutes. He meant from bumpy tracks petering t in a wilderness to richly motel-ed super-high- ays that are already "just too much of a trip in ne." I think he may drive, after all, though. He id so just before we landed. I hope he does, and members other travelers on the way.

It need be no sentimental journey, however. The pioneers, whose perseverance even when measured from a car across the continent is blankly unbelievable, would not have wasted much time marveling at earlier accomplishments. Nor would they have lost much time taking advantage of newer facilities. We do no honor to any pioneers by guiltily seeking old ways to do old jobs. The pioneers weren't archaisms launched on an obstacle course of their own devising. They were moderns doing the best they could with the best they had. They would soon enough be doing things our way today, and taking developments quite as much for granted as we do.

I know this from my grandmother's case. She was as close to the American pioneer as I shall ever know, growing up and raising her large family on what was very nearly our last frontier, northern Minnesota and the Dakotas. I remember a summer afternoon years ago when I drove her the sixty miles from Virginia, Minnesota to Tower, one of her old stamping grounds. On the broad, straight highway the trip took less than an hour so, very very shortly after our departure, I announced that Tower was just around the next bend. "Oh no, dear boy," quoth Grandma (I and several other galumphing big grandsons were always "baby doll" to her, too—long before the movie, of course), "Tower is a long, long way yet." Her speedometer was still set for the horse and buggy—probably oftener a wagon—that had made this little jaunt a days' long expedition.

But shortly after this Gram took to the air and her speedometer quickly caught up. Will I ever forget the day she got back from Texas, unhappy and upset because "that simple pilot frittered away a half hour trying to get closer to a flying saucer we all saw." Now there's an index of change: a woman born and grown up in the carriage age, for more than half of her life thinking nothing of taking days to lurch along a few miles, wound up chasing flying saucers in the sky and complaining about taking three and a half instead of three hours to go a thousand miles.

The pioneers would certainly ask no regression of us, but fullest use of the possibilities at hand. Guess my seat partner and I were being more mawkish than serious after all, brooding over the scene of struggle we so blithely by-pass. The sunbonnet ladies would probably be the first to ship the Cadillac and fly American today.

T. A. G.

Authentic Humanity
Demands Faithfulness

The Truth in Our Faith

By Joseph Haroutunian

THE love of truth is not a thing anyone can take for granted. Even though in a sense man is born with it, it requires long training and discipline in our children. The race has come to recognize its unique excellence after centuries of struggle against another impulse to see reality in terms of desire and advantage. The love of truth is a tender plant, easily bruised and withered, both in the individual and the community. How readily people will cheat in business and politics, in the home and even in the school! How readily a supposed matter of advantage or disadvantage to society will tempt its custodians to misrepresent facts and to sacrifice truth at the altar of peace and prosperity! Even our homes become hotbeds of lies because we fear that the truth would disturb and might even destroy them. But without the love of truth the total life of man becomes confused and corrupted, and evils emanate from it as sparks from a raging fire.

Unfortunately, "man's ultimate concern," his religion, has prevailingly been an enemy of truth. Man as a religious being is a profoundly disturbed being. He asks big questions about his origin and destiny, about good and evil, about what he must do to be "saved." Religion is the working of anxiety about life, frustration with the good, despair of fulfillment, within him. Religion is a cry from the depths of the human spirit for peace, innocence, fruition, joy, yea, even life itself. So religion is the great temptation not to live by truth but to seek the consolation of "faith"; faith in a good deity, in the cosmic meaningfulness of life, in immortality. People come to the preacher and priest, not in the love of truth but expecting to get a lift, to be reassured, comforted, and made happy. Preacher and priest are usually obliging, and present the people with the good news that when all is said and done, God is in his heaven and all is well upon the earth. Few are really convinced because few (if any) are sure that what they have heard is true, and it seems that the less one is concerned about the truth the better it is for religion and the b one derives from it.

This point of view has had its more or le phisticated defenders. How often we have bee that religion is a matter of faith and not of r that it is a matter of the heart and not mind! We are told that religion is a matter logic but experience, not of thinking but of f and practice. The difference between our re and another we are told is a matter not of but of variety in men's religious experience diversity in their approach and way to a life. And in our age it is often conceded tha pursuit such as science and art, which expres "man's ultimate concern" may well replace gion as a source of a meaningful and happy lif may add that the recent recrudescence of re among us is hailed by many not because it re a new concern with truth but because it i pected to do us good individually and as a nat

Better to Die Than to Lie

But we must not be deceived by any theo religion which argues its utility and evades question of truth. No rhetoric can silence th of the human mind for truth. Faith is no subst for reason, or happiness for integrity. The which is essential to authentic humanity ha own inalienable right to the truth, even at th pense of happiness or existence itself. Man, though he does not always like it, and seldom parently enjoys it, is a thinking being, and unthinkable that he should have fruition at expense of his integrity as a thinking being and truth that goes with it. If there be any convi that belongs to the glory of man as man it is it is better to die than to lie. Life and trut human existence belong together, and so do and death belong together. A man who finds piness in the untruth disqualifies himself as a man being, and a man who seeks life in condemns himself to death. If religion be the emy of truth, it is a vile deception, the devil's contrivance for the destruction of humanity. I far as "faith" is a denial and even defiance of tr it is a disgrace to man and a source of confu and deep misery in the life of man. A man wh serious as a human being and a mind will not m

JOSEPH HAROUTUNIAN *is professor of systematic theology at McCormick Theological Seminary, Chicago. Dr. Haroutunian was born in Marash, Turkey, where his father was faculty member at the Marash Theological Seminary. He attended the American University in Beirut, Lebanon, Columbia College, Union Theological Seminary, and Columbia University, New York. He is well-known as a lecturer and author.*

a statement is true unless his mind consents to
id he will hold as true not what he believes be-
e he believes it but what he believes because
nows it is true. We often relax this rule be-
e knowledge in a strict sense is not available.
we cannot, we must not, relax it when we are
ng with our ultimate concern, that is, God.
ıy God with whom we may be concerned apart
our concern with truth is not the God of a
an being for whom to be man is to be con-
ed with truth. It has been said that man
ted God in his own image. This is not accurate
use man is not the creator. But it is true in so
ıs man's conception of himself and of his God
inseparable one from the other. When a man
:ves in God without concern for truth, he vio-
; himself and he violates God. He is unfaithful
imself, and he is unfaithful to his God. The
man worships can be nothing less than and
ıing apart from the truth. God is not known
erly apart from man's faithfulness to truth,
er, apart from man's faithfulness to himself.
ruth has a subjective as well as an objective
. Objectively truth is nothing but a "fact,"
which is, that which is done and is compre-
ded as an idea, an image of a sort. Truth is not
ct as such. It is a fact grasped by man, recog-
d by man, adhered to by man as a matter of
h or faithfulness. Truth is that to which one is
hful; that which determines a man's thought
conduct; that which makes a demand upon me,
s me under a compulsion, invites me to make a
ision and a choice between integrity and deceit,
ween my life and my death as a human being.
refore, I know truth as truth in that it chal-
ges my faithfulness. A situation which makes no
and of faithfulness is a fact; one which makes
h a demand is truth. So, truth is a matter of
hfulness, and what makes faithfulness impera-
is the Truth who is God and my own humanity
reby I acknowledge faithfulness as absolutely
man, the very exercise of humanity without
ich I destroy it.

The Context of Society

Now, the question of faithfulness cannot be ab-
acted from its social context. There is no faith-
ness to the truth which is not also faithfulness to
neighbor. A man in isolation faithful to the
th is a fiction. The scientist concerned with a
tter of fact experiences the demand for truth in
context of society, in so far as he has to be true
his fellowmen, and make his knowledge a shared
perience. He pushes ahead to increase his knowl-
ge in faithfulness to his neighbor, and his faith-
ness to the truth is a faithfulness to man. His
lure in faith is his failing himself and his neigh-
r, rather himself in so far as he fails his neighbor.
ere is no faithfulness to truth which is not faith-
ness to one's neighbor and oneself, or oneself
d one's neighbor; these two being inseparable
e from the other.
This raises the question as to what is faithfulness
the neighbor; and the answer can be none other
an faithfulness to the neighbor's humanity or to
the neighbor as a human being. But what is my neighbor's humanity? What *is* humanity? On this point, the Christian would be foolish to turn anywhere but to Jesus Christ. *Ecce homo.* Behold the man. Behold the man from whom we have to learn what it is to be human and what it is to be faithful or truthful as a human being. It simply goes with being a Christian to recognize that Jesus Christ is the true or faithful man as over against me who am a false or unfaithful man. The question as to whether our faith be true or false is confused unless we recognize that the real issue is whether Christ be true humanity, whether his truth and faithfulness be definitive of authentic humanity. This is the sense in which we may raise the question as to "the truth in our faith." If the truth in our faith be not Christ, there is no truth in it. If the truth of Christ be not his faithfulness, and his faithfulness his true humanity, our faith is not truth but falsehood as well as fiction. The truth we are after is faithfulness, and there is a faithfulness in Christ which we acknowledge as the truth of him, which reveals our own falseness and with that gives us the promise of our own truth or humanity.

No Truth Without Faithfulness

Think of all the ways in which man has been conceived: as a rational animal, as a symbol-making and tool-making animal, as a political and economic animal, as a self-knowing and self-transcending animal, as an animal! These are all descriptive of man, and in extremely important ways. But are they definitive of him? Do they say the one thing that makes man man, a human being, and calls him to live, not in abstraction, but in the concreteness of his being with his neighbor, as a human being? Does a man live and flourish, find fruition and joy, yea, life itself, except in faithfulness to the neighbor, the faithfulness of Jesus Christ who, while we were yet sinners, died for us (Rom. 5:8)? Is a man a man unless he be so bound to his neighbor that without him he would rather be dead than live? Is a man a man unless he would rather be dead than violate his neighbor, unless he would lose the world rather than lose his soul by his unfaithfulness to his neighbor, or to himself? There is no possession, or power, or pleasure, or perfection in the world which is good for man when it is attained at the expense of faithfulness such as we find in Christ Jesus. There is no art or contrivance that will provide us with humanity unless we exercise humanity in the love of our neighbor. There is no competence, or success, or prosperity that will not become bitterness and gall unless sweetened by the truth or the faithfulness of man to man. The truth that makes free, the truth that illumines and gives joy, the truth that is a man's life, is Jesus Christ "who became obedient [that is, faithful] unto death, even death on a cross" (Phil. 2:8). Without this truth, is not everything else false, an unfaithfulness and a violation? Beside this truth of Christ, what is worth calling truth; and what is so false as a man's falsehood toward his neighbor, his unwillingness to recognize his neigh-

(Continued on page 21)

The Inward Testimony of the Holy Spirit Binds Speaker and Hearer Together

THE BIBL

THAT the Bible is fundamental for Christian worship and theology is a conviction shared in common by the various Protestant denominations and confessions, even when there is disagreement as to why this is so. Protestants, of course, are not alone in their estimation of the supreme significance of the Bible. The two other major branches of Christendom—Eastern Orthodox and Roman Catholic—also affirm that the Bible is sacred Scripture and that, in some sense, it is indispensable for the Christian witness. The difference is one of emphasis: Protestantism vigorously insists that the Bible is the authoritative basis for our knowledge of God who is revealed in Jesus Christ. It is the norm by which the church must test its faithfulness to the mission it has been given to proclaim the gospel. Read and interpreted within the church, it is, so to speak, the rendezvous which God has chosen for meeting and speaking with man, the "holy ground" on which God confronts man with his humbling and forgiving Word. To this source Christians return for understanding their vocation and destiny within the perspective of God's historical purpose. And as the church thinks out the meaning of its faith, its theology must be biblical.

Scripture and Tradition

Sometimes Protestants have stated the case for the primacy of scripture in a one-sided fashion: *sola scriptura*, "Scripture alone." The primacy of Scripture corresponds to the primacy of faith (*sola fide*), for, as Protestants see it, the Bible testifies that a man is justified solely by God's grace through faith. "Scripture alone" has been an effective slogan for counteracting the equally one-sided claims on behalf of the Pope, of ecclesiastical tradition, or of reason. But when Protestants reflect upon the authority of the Bible in a non-polemical mood, they recognize that it does not stand by itself. Its sacred meaning is not se dent to anyone who happens to turn to its Inevitably the Christian reads the Bible in a text of interpretation, which is to say, with th of a tradition. Increasingly it is acknowledge the Bible cannot be separated from the ch broadly conceived as the people of God wh gathered together in Christ. Within this co nity of faith Scripture was produced, and w this community it has been preserved, treas and interpreted through the ages to the pres

Granting that the interpreter must stand w the Christian community, understanding the in the light of the worship, theology, and trad of the historical church, Protestants charac tically insist upon a return to the original wi of Scripture, in so far as it can be recovered. Luther advocated starting with the literal m ing of Scripture, rather than the allegoric doctrinal interpretations superimposed on the he was stating in his own way a truth with w Protestants today would agree, even when deplore and reject the literalism which has afflicted Protestantism. The primary task is t derstand the meaning originally intended by cal writers in their time, and this demands most careful critical procedure. It is not accid that biblical criticism has flourished most v ously in Protestant circles. Admittedly, the cr approach to Scripture also had its source i Renaissance and received great impetus from modern scientific movement. Moreover, it cann denied that in past decades the tide of bib criticism has swept many Protestant interpr into secular views, with the result that the bib message has been toned down or reconstructe fit modern categories. But far from being des tive of faith, biblical criticism can aid in the complishment of the task which Protestants re as vitally important: the opening of the Bibl that it may speak its original, authentic mes In the Protestant view, a teaching that contra the clear intention of Scripture cannot be rega as Christian, regardless of how much suppo may derive from ecclesiastical tradition or other court of appeal.

To speak of having "faith in the Bible" is a lation of the Protestant principle, accordin

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By Bernhard W. Anderson

PROTESTANT VIEW

:h all historical forms stand under the judg- t of God. Admittedly, Protestant biblicism has etimes lapsed into bibliolatry—the veneration he Bible as a perfect, infallible, divine book. To discerning Protestant, however, this idolatry s the prophetic message of the Bible itself, just uch as the absolutizing of the church, the state eason. The Bible is holy because it bears witness esus Christ, who alone is Lord. He is the center goal of Scripture, and he alone gives to the le Bible its fundamental spiritual unity. adly speaking, the Old Testament points to- d the Christ who is to come; the New Testa- t proclaims that the Christ has come—Jesus of areth. This messianic or christocentric unity Scripture does not mean that the full gospel of New Testament should be read back into the Testament, as though the two Testaments e virtually identical. Rather, Jesus Christ is the illment of the Old Testament—the fulfillment ch completes God's revelation in Israel's history at the same time revolutionizes the under- nding of the Old Testament.

Christ and Scripture

Since Protestantism is Christ-centered, rather n Bible-centered, it can advocate freedom from bondage of Scripture. For instance, while the on of Scripture is closed, just because God's act Christ is decisive and final, it is conceivable that e parts of the Bible—say, the book of Esther— e only a marginal significance for Christian h, or that literature not included in the Prot- ant canon, like the Apocrypha, can enrich Chris- n understanding of God's revelation in Christ. reover, it is no embarrassment to the Protestant realize that the Bible is a very human book, ose writers reflect the cultural views of their day the gifts and limitations of human temperament. e rich diversity of Scripture is a concommitant God's revelation in human history under the nditions of concrete times, places, and circum- nces. Protestant theology ascribes perfection at is, sinlessness) only to Christ—not to the iptures that bear witness to him. Of the "good ws" contained in the Bible the Protestant can , as Paul said in another connection, "we have s treasure in frail earthen vessels."

Under the influence of Hegelian and evolutionary philosophies of the modern period, it was once fashionable to speak of "progressive revelation," by which was meant an evolutionary ascent from the most primitive levels of Old Testament religion to the "ethical monotheism" of the prophets and the lofty New Testament teaching about the Father- hood of God and the brotherhood of man. Accord- ing to this view, the biblical development is part of a historical process which is not essentially different from cultural evolution in any of its manifestations.

The Bible As Sacred History

It is now increasingly recognized that this re- construction neither does justice to the biblical evidence nor to the central tenets of biblical faith. The biblical message does not focus primarily upon man's ideas, ideals or values, but upon the gracious and redemptive activity of God, who cannot be imprisoned within men's system of ideas, and who judges known ideals and values. Biblical faith is radically historical in character, not just in the sense that it deals with happenings in ancient Pal- estine, but in the deeper sense that God makes himself known historically—that is, through events that are prophetically interpreted as his deeds. To Israel, the Exodus is the crucial event through which God displayed his initiative and saving power, and thereby called a people to serve him. To the church, the story of Christ's life, death and resurrection is the sign of God's action to deliver men from all forms of bondage and to introduce his kingdom. According to the Bible, history is the narration of God's deeds and of the progress of events toward the fulfillment of his purpose. There- fore, in both Testaments the biblical message finds characteristic expression in a *kerygma*: the procla- mation of what God has done, is doing and will do, accompanied by an appeal to men to serve him with the full gratitude and devotion of the heart.

Thus the Old and New Testaments are insep- arably related, not like the child to the mature man, but like the acts of a drama which press for- ward toward the denouement and finale. The Bible is essentially *Heilsgeschichte*—the history of divine revelation which reaches its crowning climax and fulfillment in Jesus Christ. In recent years this dimension of the Bible has been taken with great

seriousness by Protestant interpreters, although it must be added that, with appropriate modifications, the view is shared by Jewish, Roman Catholic, and Eastern Orthodox theologians.

The Contemporary Word

More distinctive of Protestantism is the conviction that the Bible may be, through the activity of the Holy Spirit, the medium through which God speaks to men today, calling them to respond in faith and obedience. Although the Bible's anchorage in past historical experiences is vital to Christian faith, sacred history is not just history of long ago. Out of this sacred past God continues to speak in the present, summoning each person to take his part in the ongoing redemptive drama.

The contemporaneity of God's address is a corollary of the biblical view of life as a dialogue between God and man, a relation between "I and thou." Hence the significance of the covenant, the unifying motif of the whole Bible. The axis of biblical faith is not man's ideas about God, but rather God's relation to him and his relation to God within the chosen community, Israel in the Old Testament and the Church in the New Testament. To be sure, the covenant relation is often expressed in language which reflects ancient culture. Moreover, the understanding of the covenant did not remain static. Deepened and refined during the Old Testament period by worship practice and prophetic interpretation, it finally reached a profoundly new expression in the New Testament. Still, the relationship of faith is fundamentally the same throughout the Bible. The Christian believes that he is involved in this relationship, that he participates in the drama of God's redemption. Through the witness of Scripture God speaks to him *now* in judgment and mercy, and the language of the Bible becomes the believer's response to God's revelation in humility, contrition, trust, thanksgiving, praise.

The Inward Testimony

In the Protestant conviction, the Bible becomes true *for me* through "the inward testimony of the Holy Spirit." The Spirit, mediated historically through the church, makes the Word of God contemporary, binds speaker and hearer together in covenant relation. Biblical criticism can help us to understand the original historical context of a biblical passage, and the traditions of the church can enable us to perceive the range and depth of biblical truth. But the lifeless words of Scripture become the living Word when the Spirit illumines the mind of man and convinces him in his heart that God speaks to *him*, that he acts for *him* through Jesus Christ. Then he is placed in the covenant relationship which was made with Israel and which was renewed through Christ in the church. Then he knows that God has called him to take his part in the divine drama which moves from creation to consummation and which has its redemptive center in the revealing event of the crucifixion and resurrection of Christ.

Pentecost — May 25, 19

AS REPRESENTING the World Counc Churches we take occasion of this solem tival of Pentecost to send a Christian greeti our member churches throughout all five conti and in the islands of the seas. Grace be to yo and peace, from God the Father and from our Jesus Christ.

We celebrate today the first Christian Pente when the Spirit was poured out upon all fle "Parthians and Medes and Elamites, and resi of Mesopotamia, Judea and Cappadocia, Pc and Asia, Phrygia and Pamphylia, Egypt and parts of Libya belonging to Cyrene, and vis from Rome, both Jews and proselytes, Cretans Arabians" (Acts 2:9-11).

The Spirit is a spirit of *unity*. "They were a gether in one place" and the Spirit "rested each" (Acts 2:1-3). Let us then always pray the spirit of unity in faith may prevail among u accordance with the last prayer on earth of Lord Jesus Christ.

The Spirit is a spirit of *power*. "You shall re power when the Holy Spirit has come upon (Acts 1:8). Weak-willed as we are and lackin resolve, the gospel would be of little avail to u it merely instructed us how best to order our and our societies, but did not provide the ena ment to act accordingly. At the first Pentecost and women were lifted far above their ordi selves, and in their weakness were made stron do and to endure many things for which the ch still daily praises God.

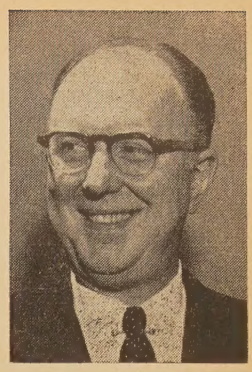
The Spirit is a spirit of *witness*. He both b witness himself and inspires us to Christian wit Part of the promise of the first Pentecost was, " shall be my witnesses . . . to the ends of the ea (Acts 1:8). It was on this day that the world sion of the church began. Concern for the wor evangelism is a necessary condition of its enjo such blessings. Moreover, our witness must be all the world" and "to every creature." We m not stop short of "the ends of the earth."

Today, then, let us not only commemorate t marvelous outpouring of the Spirit on the Pentecost long ago, but let us seek by God's g to recover the unity that was then so manifest, power that was enjoyed, and the zeal for world-w evangelism that then filled every heart. "And ab all these" let us "put on love which binds everyth together in perfect harmony" (Col. 3:14). As join in prayer to this end, may God's richest most enabling blessing fall upon us.

The Presidents of the World Council of Churche

THE VERY REVEREND JOHN BAILLIE
BISHOP SANTE UBERTO BARBIERI
BISHOP G. K. A. BELL
BISHOP OTTO DEBELIUS
METROPOLITAN MAR THOMA JUHANON
ARCHBISHOP MICHAEL
BISHOP HENRY KNOX SHERRILL

We Have Discernment Enough
See What the Past Has Taught Us?



Mating Season for Presbyterians

By Ansley Cunningham Moore

Ve are setting out for the place of which the d said, "I will give it to you"; come with us, we will do you good . . . Numbers 10:29.

HE COMING of spring and summer this year will have particular significance for American sbyterians. May and June will go down in our ory books as a mating season which led to the on of two bodies that have been a-courtin' for a g time.

O That We Two Were Maying" has been the me song of many of us for years. Now, May and ne will bring the marriage, and our hearts will be d. We are like the musing organist in Lowell's *e Vision of Sir Launfal* who finds his theme ong the wavering vista of his dreams." Summer *his* summer—will bring us all a new surge of .

> No price is set on the lavish summer;
> June maybe had by the poorest comer.
> And what is so rare as a day in June?
> Then, if ever, come perfect days. . . .

e dare not call them "perfect days," but certainly will be so that "Heaven tries earth if it be in ne." We will know in our heart of hearts that we in tune with the ecumenical rhythm of our ne. "No matter how barren the past may have en,"

> Now is the high-tide of the year . . .
> Now the heart is so full that a drop overfills it,
> We are happy now because God wills it.

Enough of the simile! United Presbyterians and esbyterians U.S.A. will merge, come summer, d thereafter there will be 3,054,576 of us under e roof, so to speak.

For those of us in the smaller of the two deminations, this is a time of mixed emotions—t before the wedding. The larger body, more an ten times our size, will not emote as will we. The Malaprop-ian saying comes to mind: "We will not anticipate the past! . . . Our retrospection will all be in the future." There will be a certain amount of retrospection on our part, and a tear shed now and again. There also will be many a chuckle as we recall in nostalgic fashion those turbulent days when organs were timidly appearing in our sanctuaries and one man left the church I serve because he couldn't worship in the same church with "that chest of whistles"! Many will go on saying "Sabbath," and loving the old *Psalter Hymnal.* But we will try to be "regular Presbyterians," as our opposite numbers in the other branch of the church often call themselves!

The fact that we kept our name, the new church will be called The United Presbyterian Church, is an assuager; but the truth is that in a small denomination we know each other. We call our missionaries by name, and we know which families across the church are related. Many things are personal in a family church but we all realize now that more impersonal relations will be the order of the day in the larger church. The Presbyterian Church U.S.A. reports 8,658 churches with 10,323 ministers and a membership of 2,809,603 while we United Presbyterians have a membership of only 244,973 with 833 churches and 967 ministers.

To Those Who Opposed

Unlike the ancient people of God whose jubilee fell in the fiftieth year, we are looking forward to a great jubilee on our one hundredth anniversary in May. "In this year of jubilee" many a United Presbyterian will search his own heart and will seek the will of God for his own life in this historic hour. One of our Philadelphia ministers who voted against the merger has already begun the process and he asks, "What Shall I Do Now?" His clear answer is one of the evidences of the moving of God's Spirit in this merger. He surveys the alternatives—joining another denomination, establishing an independent congregation, entering the new church like Shakespeare's "whining school boy," or starting a splinter group. Fortunately he rejects these courses of action with, "Even children do not like one who will not play unless he can win." His answer is inspired of God: "There is only one road open: to get in and work and pray as hard as ever I can to make

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the union a success." Paul would likely say to him and to all others of like mind, "You have given me something to be proud of! That surpasses my best hopes for you!" I can imagine Paul the wise, experienced counselor adding, "Be on your guard, stand firm in the faith, live like men, be strong! Let everything you do be done in love."

A River Goes Places

Not only is it significant that this merger will take place in the summer, but it also is worth noting that the union will come about *in Pittsburgh* where the Monongahela and the Allegheny rivers unite to form the great Ohio. A century ago the Associate Synod and the Associate Reformed Church, both of which streams flowed across the Atlantic from Scotland, formed a union in this city and the resultant denomination has been known these years as the United Presbyterian Church. Standing on the "City Deck" here in Pittsburgh, high up on Mt. Washington, overlooking "the Point," as we call it, where the two rivers become one, questions always come to my mind: "Is the Monongahela swallowed up by the Ohio? Has the Allegheny lost its identity? Would it be better for these two rivers to flow on separate forever?"

Riverboat captains who ply the Ohio in trade, steering to steel mills those mighty barges laden with ore, have a ready answer: "The Ohio is a larger, better river than either of the other two!" Return to Lowell for a moment, "The river is bluer than the sky . . ." and it will be so in these parts.

But what has nature decreed once these two rivers come together? The Ohio cannot tarry at the juncture here at Pittsburgh for then as a river it would lie down and die by becoming a puddle, a pool, or a pond. Puddles and pools and ponds are not going anywhere. A river *goes* places and *does* things. It has an engagement to keep as it hurries "amain to reach the plain." It brings alive the countryside, carries tons of silt to make new deltas, and bears ships of commerce to the seven seas. Shall our merged streams become a placid pond or a mighty river of usefulness, going places and doing things?

Have We Learned Anything

What of the future? "If the Lord creates something new" in this merger, are we ready for it? Does this church which is a-borning now, even as I write, have a message for America and the world, a message clear and relevant? What shall we say to man who may now be at the end of his tether as he faces annihilation in a cobalt world? At the close of World War I, H. G. Wells wrote that from then on history would see a race between education and catastrophe. Surprisingly, about the same time, "the gloomy dean," Dean Inge, wrote in an optimistic vein, "We have no millennium to look forward to, but neither do we fear any protracted or widespread retrogression." Wells died feeling pessimistically that there was nothing ahead but extinction, "There is no way out or round or through . . . It is the end."

Is Hegel's remark true that what history teac is that men have never learned anything from Have we Presbyterians learned anything from l tory that would be of help when men confider feel, as Sputniks beep overhead, that science bring us salvation? Do we have spiritual disce ment enough to see what the past has taught n about hate, exploitation, greed, war, race superi ity, self-worship and self-indulgence? Do we h the courage to speak, and the words to be und stood? Are we strong enough and Christian enou now, after the union, to speak with a prophe voice a message America will hear? Will it be l a mighty cannon's roar or like a little puff fron child's pop gun?

It seems to this preacher, though "I am prophet, nor a prophet's son," that this word fr Presbyterians as the new church is born, a wo literally from the delivery room, ought to be a wo of thunder mixed with tenderness and tears.

The Word of Thunder

The word of thunder to American Christians v echo Amos and others in his prophetic traditi when he said, "You only have I known of all t families of the earth; therefore I will punish y for all your iniquities" (Amos 3:2).

Hear, O luxury-loving, indulgent Americans, t word of the prophet, "Behold the day of the Lo cometh, cruel both with wrath and fierce anger, lay the land desolate, and to destroy the sinn thereof" (Isa. 13:9). The writers of the Bible a pointed and persistent when speaking of the wra of God, the judgment of God: "For wrath bringe the punishments of the sword, that ye may kn there is a judgment" (Job 19:29). It may well as Tillich puts it, that the wrath of God is t "emotional symbol for the work of love which jects and leaves to self-destruction what resists i When we experience the wrath of God we know as "the awareness of the self-destructive nature evil."

There are claps of thunder in Micah's wor when, in Jehovah's name, he cries, "And I will ex cute vengeance in anger and wrath upon the n tions which hearkened not" (5:15). And our Lo himself hurls into the teeth of Pharisee and Sadd cee, "Ye offspring of vipers, who warned you to f from the wrath to come?" (Matt. 3:7). And aga there fell from those kindly lips, "I say unto yo that everyone who is angry with his brother sh be in danger of the judgment . . . and whosoev shall say, thou fool, shall be in danger of the h of fire" (Matt. 5:22).

Rationalizing a watered-down view of the spiration of Scripture does not help here. The fa is that there is a testing process which goes every day in our personal and corporate life which men are divided according to their chara ters and their relationship to Christian valu William Newton Clarke rightly calls this "t providential judgment between sin and righteou ness in the present affairs of mankind." God's fir ings are just, and his balances are accurate. Am

ans need to be told that Christ executes judgment
nd the final test is loving discernment.

If we Presbyterians belong to Christ, and our
ve for him is a genuine love which manifests itself
love for broken humanity, we will have some-
ing to say about the major issues of our time,
sues which will be the basis of God's judgment
on us.

Is there a word from us about the world prob-
m? We must say clearly that nations can learn
live together; that our leaders must never tire of
xploring ways of existing side by side with com-
unist countries. America *must not* shut the door.
We must not accept a divided, armed, antagonistic
orld. Christ's love decrees that we go on seeking
ays of befriending and reaching the very enemies
e now berate. With self-destruction a real prob-
bility, we must not *think* war.

Major Issues of Our Time

Do we have a message regarding the national
roblem? Let it be said by our new church that
lationalism exists not only in enemy countries but
n our isolationism, our saber-rattling, our super-
mericanism, our flag-waving. We can never boast
bout America until it is a "nation under God,"
nd when that day comes, we will not care to.

Can we be heard on the economic problem?
ommunism—an economic theory, not a political
hilosophy, raises the issue: Shall property and the
eans of production and the distribution of goods
e privately or corporately owned? We Christians
re not willing to say, in spite of our preference for
ree enterprise, that any system is wholly Christian.
ll systems to receive God's blessings must come
nder God's judgment and must grow in Christ-
ke awareness of people's needs. Middleton Mur-
ay's comment ought to haunt the church: "Com-
unism is the only living religion today."

What is our word about the family problem? The
amily in America has come upon hard days with
he highest divorce rate in the world. To our shame
t is all too true that "the modern home has become
othing but a filling station by day and a parking
ot by night." Our nation was made great partly
y its strong home and family life. The gospel has
omething to say to American homemakers about
he sanctity of the marriage vow and the joys and
esponsibilities of matehood and parenthood.

Can we be a spokesman for the Holy One regard-
ng the race problem? On all sides, in every nation,
n every corner of every nation, there is unwar-
anted pride and racial superiority. No section of
our "land of the free" is without it. All of us are
uilty. Let the newborn Presbyterian church re-
nind us that "God hath made of one blood all the
ations of the earth." Shame on us if the Christian
hurch is the last stronghold of segregation in the
ation!

Is it too much to expect us to be Christ's mes-
enger on the moral problem which is, at bottom, a
spiritual problem? "Why," asks the National Coun-
il at St. Louis, "in a nation of more than 100,-
000,000 church members should moral confusion,
ultural rootlessness and spiritual lostness be so
widespread?" Our consumption of alcohol, our pre-occupation with Hollywood sweater girls, our idol-ization of the Greek gods and goddesses in the ath-letic and entertainment worlds, our unbelievable self-indulgence, our neglect of the Sabbath day, of prayer and the privileges of worship—these lie at the root of our emptiness. "The world is in the church even as the church is in the world."

So much for the thunder. Let "Amos" be heard at Pittsburgh, but does not "Amaziah" have something to say? Let Presbyterians in priestly fashion re-mind men from this industrial capital of the world that "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."

Hear again the thunder, O America: "But the Lord of hosts—him you shall regard as holy; let him be your fear, and let him be your dread" (Isa. 8:13). But as we Presbyterians leave Pittsburgh, let the nation hear the beat of another drum, a higher rhythm: "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my vic-torious right hand" (Isa. 41:10).

There is another fact about the Ohio river which I have purposely withheld until now. This great river, the Ohio, begins, as we said, at Pittsburgh, and then flows for a thousand miles to Cairo, Illi-nois, where it empties into the mighty Mississippi, "the Father of Waters." And that, too, is a parable for those who will listen.

Did you hear? Do you understand? In the late spring, we Presbyterians here at Pittsburgh will set out for "the place of which the Lord said, 'I will give it to you.' " When the stream which we form here in May leaves this place of merger in June, we ought to say, as we head for "the Father of Waters," to many others who share our Reformed tradition, "Come with us, and we will do you good."

And now, with apologies to Stanley Jones and to the New Testament, "Repent, for the merged church is at hand."

Prayer

OUR Father and our God, we tend to minimize the importance of faith. It makes so little difference, we seem to think, whether our faith is vital and dynamic, or just a nominal belief. We leave it to others in our households to do what we should be doing in keeping alive and strong the family's faith. We alibi, we neglect, we do everything but live our faith. Through the in-dwelling presence and power of thy Spirit make us aflame with faith. Make it contagious so that it will spread from us to others until faith in the living Lord encircles the earth. And make us to know, O Lord, that faith is the victory that overcomes the world through Jesus Christ, our Lord. Amen.—*Arthur V. Boand, High-land Park Presbyterian Church, Dallas, Texas.*

What Does This Church Mean?

By Eugene Carson Blake

What do these stones mean to you? Joshua 4:6.

THE PEOPLE of Israel had just crossed over the Jordan River and entered into the "land of promise," an entrance long delayed by years of fruitless wandering in the desert. Moses, who had set them on their pilgrimage of forty years by leading them out of slavery in Egypt, had just now died upon Mt. Nebo, and under his successor, Joshua, they had at last crossed over the Jordan into new dangers and adventures much as they had crossed over the Red Sea a generation and more ago.

With a little imagination we can put ourselves in their place. A nomad people were entering into a fertile land. Though it was a land of promise, believed by them to belong to them by God's promise to Abraham, they expected opposition from those who dwelt in it. They were strangers entering upon the great and dangerous adventure. The crossing of the river was the opening of a new chapter in the life history of a people dedicated to the service of their God. It began with a miracle. The ark of the covenant was carried by the priests out into the midst of the stream. The waters, like the Red Sea of old, were restrained as all the people passed over from desert to promised land.

It was afterward that Joshua, at the word of the Lord, ordered that one man from each of the twelve tribes should go to the place where the ark had stood dry in the midst of the flooding harvest stream to select a stone and carry it to the place on the Jericho side of the river where they would camp that night. The twelve stones would become a monument and a memorial of their salvation from the flood of the river. So that later when the generations following should ask: "What do these stones mean to you?" the answer would be ready: "The waters of the Jordan were cut off—the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial forever."

Lest you think that the forever was an exaggeration, I have no doubt that somewhere near t spot an Arab guide today will point out to tourist twelve stones (whether the same twe stones neither he nor I much care) so that at le until this day, several millennia after, there is th yet a sign reminding us of the saving provide of the same Lord God of Israel whom we in time worship as we are gathered here in this n building.

For my text for this dedication sermon I h chosen these ancient words of question: "What these stones mean to you?" So our children m ask their parents as they see this new and (I d use the word) spectacular building: "What me this building to you?" In answer, what shall say?

First of all I note that the question of any me ing in a building is sometimes challenged by fashion of our time. This building is, as we say, contemporary style. This I remind you means c temporary to mid-twentieth century America, time and a place where many people seem to light in challenging the very idea of meaning life, in art, or in architecture. Some have defi contemporary architecture almost completely functional terms as if that were all that were n essary to a building. I suggest to you that no bui ing but a shack is or ought to be merely functio Every good building built for any purpose must, course, be functional; it must enclose space a quate for some purpose with roof and walls a glass. It must have entrances and exits and equi ment within, that those who enter the building m use it for its purpose. But from the beginning, a and architecture have been always more than fu tional. The twelve stones of Joshua had no functi but to be a sign of remembrance. The earliest a upon the cave walls of prehistoric man cannot explained as medicine-magic to drive away e spirits even though some anthropologists wou project their own fears into the generations pa The joy of creation for beauty's sake is as ancie as any functional artifact.

"What do these stones mean to you?" What the meaning of this church which we have buil What shall we say to the children and children children in answer to that question?

Let us answer first in terms of function and u fulness. It is a place to worship God. It is a pla

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EUGENE CARSON BLAKE *delivered this sermon at the dedication of First Presbyterian Church, Stamford, Connecticut, an architectural innovation so unusual that it was featured in recent issues of both* Time *and* Life *magazines. Dr. Blake is past president of the National Council of Churches of Christ in the United States of America and is stated clerk of the General Assembly of the Presbyterian Church, U.S.A.*

teach the faith which we have received, and which we hold. It is a place for the people to gather for fellowship and service. But we know that you can worship God elsewhere than in a church. The first churches were in homes and the home is still the first and chief school of the Christian faith. Why then a building specially for the work and worship of the congregation?

Let me be very frank and say that buildings *can* get in the way of the true function of a Christian. They have. They do. If the building becomes an idol, it is as dangerous as any other idol to true religion. If the building harms the spirit, the harm to spirit is as objectionable as injuries caused by less noble motives.

Yet when all warnings are uttered and all questions raised, we know that men have been building houses of worship from the earliest times and sanctuaries do become holy and God has blessed with his very presence the temples of men's hands.

But some will say: This is a Presbyterian church. Why should Presbyterians build great churches when their fathers broke the glass and smashed the sculptured statues of the ancient churches? What business have Calvinistic heirs of the Puritans seeking beauty in church buildings? Aren't Presbyterians satisfied with simple utility and practicality? What business have religious reformers with culture and art?

I ask these questions not rhetorically because so great is the misunderstanding of the Protestant Reformation in America today that these questions are being seriously asked and they require their answers.

Our Smashing Ancestors

While it is true that our ancestors smashed the images at St. Giles and St. Andrews and in many a parish kirk; while it is true that the original glass in the Scottish churches was all smashed at the time of the Scottish Reformation, let no one be such a fool as to suppose that the Reformed faith which we inherit is or ever was against beauty or culture as such. Such a caricature of the Reformed faith is contradicted by history itself. Let us look at the record.

Why did the Reformers smash the images? Because they had become idols, not because the Reformers hated beauty. Why did the Presbyterians shatter the glass in all the lancet windows? Not because they hated color, but because the pictured saints stood between them and their understanding of pure Christian faith. It was a decadent faith and a decadent culture that our fathers fought against, and fought against successfully.

But some Presbyterians have accepted, perhaps regretfully the distorted description of Calvinism and Puritanism that would have the curly-haired Catholic cavaliers the heroes and saviors of culture, and the close-cropped Puritans crude primitives, breaking what they could not make, and making life dull and ugly and hateful.

It is true that the Presbyterians smashed an aristocratic culture that built great cathedrals in the midst of the shacks of ignorant, squalid villagers, remnants of which culture still survive in parts of Spain and Quebec. It is true that the painters of the decadent courts of France and Scotland did not get commissions from John Knox, John Calvin or Oliver Cromwell. But I remind you that the great period of the Dutch Rembrandt was when he was imbued with the new life of the Reformation. I remind you that the greatest religious poet in the English language was John Milton, a Puritan, and I need add the word religious because of Shakespeare, who was neither Catholic nor Protestant, but secular. I remind you that it was out of this "cultureless reformation" that the Genevan psalter with its music began a period of singing in the church that reflected the common people's joy of release from the bondage, not only of sin, but also of aristocratic tyrants who gave their serfs no cause to sing in church or out. I remind you that the only truly great period of church architecture in the last 900 years was the Georgian period in England and New England, where the stern and simple faith of Calvinists built chaste white churches on the greens of every village in this New England, where today we are gathered for this dedication.

Cultureless Reformation

I remind you that out of the "cultureless reformation" was written the King James version of the English Bible and from the same source rose schools for peasants' sons who then were no longer peasants, but men and men of culture who produced Burns and Blake, and elected their own ruling elders, being tired of the tyranny of prelates who prated in Latin they did not understand.

I have said enough I think to indicate that you and I, heirs of the Reformation, have no reason to be ashamed of the influence of our heritage on the life of man and on all the beauties and insights that make up what may truly be called a culture.

Let me hasten to admit that our more recent history is not so praiseworthy in this respect. The sentimental romanticism of the early 19th Century, which produced fake gothic churches, the crude Victorian period that created vulgar imitations in what was thought to be a contemporary style, but did express only too truly a religion which needed auditoriums rather than sanctuaries, nor those first fifty years of our century when timidity in theology and architecture produced imitation Christian churches and too many imitation Christian congregations in them.

This is part of the reason on this day that I ask you the fundamental question the children will ask of you: "What do *these stones* mean to you?" "What does this church mean?"

I cannot pretend to tell you all that it means or may come to mean to the generations yet unborn. But as you walk or drive up Bedford Street you see a great shape of the earliest Christian symbol—the fish, *Ixthus*—in its acrostic meaning, Jesus Christ, Son of God and Savior. Just to see it proclaims that in this mid-twentieth century, that some dare to call the beginning of the "post-Christian" era, there is in the community a company of people who would honor Jesus Christ.

What does this church mean? As you enter into the nave and look up toward heaven and on toward the sanctuary, you see a pulpit and a table which remind you why we are here to receive freely from the gracious God both word and sacrament, reason and mystery, faith and awe, love and prayer, worship and service.

What does this church mean? I look at its great windows and begin to read in new and contemporary hieroglyphics the same story of salvation that every true Church of God must always speak. I see a great cross and gambling men at its foot, a Savior dying for my sins. I look across and see a risen Savior completing the salvation wrought by God's grace and power for me.

Storied in glass, enhanced by art, I see and, more, I feel the ancient answer to the ancient question. "What do these stones mean to you?" And again in our day the ancient answer comes: "The waters of the Jordan were cut off." God has saved us from the death and destruction that could have destroyed us. Although we are but on the margin of the promised land and new and greater dangers and enemies are before us, let us never forget: "The waters of Jordan were cut off." Our God has saved us and he is with us today as he was with our fathers. So these stones, so this building, shall be to the people of the new Israel, a memorial forever.

For every church to be a true Christian Church must be a memorial of the salvation wrought by God through Jesus Christ.

One word of postscript. Suppose there comes a day when the congregation worshiping in this church forgets its true meaning and lets it become an idol or a religious museum. Suppose some day this glass cuts off the common people from the true light of their God and the sanctuary exchanges all its holiness for an aristocratic pseudo-sanctity which blesses what is evil and forgets the God who saved us and the Lord whose name we bear. Then pray God a new reformation of religion may arise among us with new iconoclasts who dare to smash any beauty that no longer clearly speaks of God. So must be found a new beginning for a new day. The church reformed but ever being reformed. Not formed or reformed or built by man. The Church of Jesus Christ, Catholic, Apostolic, and Reformed —holy and beautiful so long as it is Christ's body and instrument. May this building ever eloquently so proclaim the gospel.

Spiritual Vertigo

"I HAVE had an interesting experience during my flying in the last few weeks, which I have intended to pass on to you. As you probably know, we have to fly in conditions of zero visibility . . . no horizon or external references of any kind available. So we achieve this by reference to instruments which tell us our altitude, the amount of turn and bank we have, whether our maneuvers are coordinated, how great a rate of ascent we have, or descent, whether our wings are level, our airspe . . . and we have radio and radar equipment wh tells us where we are, and even where other a craft we are concerned with are located.

"Last month while flying at quite a great altitu in a perfectly white, horizonless mist, I experienc much the same thing as is involved in a good re gious experience. Pilots are subject to vertigo . . loss of balance and stability involved with having visual or physical contact with the ground. Verti leaves men thinking they are straight and lev when they may be banking, or even going into wh is called a "graveyard spiral." The instruments t you that you are in this dangerous condition, b every sense and nerve fiber cries out that you a in a different flight attitude . . . so you let the co dition aggravate itself. Now, an experienced, high qualified pilot will *always* follow the advice of I instruments, even though his senses are against He has implicit faith in his instruments . . . whic I believe, are analogous to the teachings of Chri The professional pilot and the true Christian ha the implicit faith necessary . . . the one in the wo of his instruments which he knows he cannot affo to doubt, and the other in the word of God, whic though he may be beset by 'spiritual vertigo,' will not deny."—*From a letter written to Robe J. Searls, Franklin Community Church, Frankli Michigan, and contributed by Mr. Searls.*

Memorial Day Prayer

GOD of our fathers, who hast made us the hei of all generations, we thank thee for ever memory that enriches life with high ideals. We re member today all those who have loved this land o ours, and who have struggled to make it a place o justice and brotherhood.

We thank thee for all who have labored for friendly world, free from hatred and war. As the gave themselves to overcome the hostile forces o their time, so may we give our best efforts to lea humanity on its slow upward climb to ways of co operation and peace. As we thank thee for the me and women who have given their lives for America we remember all who have toiled in offices and lab oratories, in factories and courts, in homes an schools, on farms and highways of communication to bring human understanding to our world.

Make us worthy of our heritage. We remembe those dear to us, perhaps forgotten by the world who are living still in our memories. Our faith in thee assures us that there is no death for the spiri and that we live forever with thee. Grant that we may hear the voices of those gone before us, biddin us to further every noble cause that they have served; declaring to us that, without our support they shall have labored in vain. Inspire us to extend their ideals as we work together for a finer and freer world. Amen.—*Robert M. Bartlett, First Congregational Church, Shrewsbury, Massachusetts.*

Intense Concentration Is the Secret of Readiness for the Holy Spirit

Pentecost

By James W. Kennedy

ON ASCENSION Day, our Lord left his earthly ministry in the hands of those few frail reeds, the disciples, who at the moment were faltering and unsure of what to do. Jesus pulled them to attention with a final word of authority. "Ye shall receive power when the Holy Spirit is come upon you." On that first Ascension Day Jesus promised his followers that there would be a great outpouring of the Holy Spirit. The record proves it happened just ten days later as the Christian community of Jerusalem was gathered together for prayer and worship.

The Holy Spirit descended upon them and they were renewed and revitalized, filled with power to proclaim God's Word with persuasive conviction that Jesus was God's Christ, and that his Spirit was with them. From that moment things began to happen and the church lived in the certainty that it was filled with the Holy Spirit who empowered the members and gave them ability to heal and to cast out demons, directed them in the appointment of leaders, initiated missionary enterprise, and sustained them in persecution.

It all began when the Spirit of the Lord carried those at Pentecost, especially Peter and Stephen, beyond themselves. They didn't know that they could do what they did. But by the help of the Holy Spirit, Peter had an eloquence he had not shown before, and Stephen spoke out boldly and prayed for those who stoned him.

We declare and teach that on Pentecost the church was born. This in a sense is true, although the foundations had long been built. But this was the real, primary and enduring result of the Spirit's coming. The power of the Spirit was manifested in the forming of the church, which is "holy because the Holy Spirit dwells in it."

The church is a unique society because it shares a new and common life and love. The church is one in Christ, it continues steadfastly in the apostles' teaching and fellowship, and speaks the Word of God with understanding so all men can hear in their own "tongues the wonderful works of God."

God has sent the life-energy of the Eternal flowing through the fellowship into the lives of the believers. That is the meaning of the power of the Spirit. By this Spirit men and women become reconciled to God and are made new creatures. But the members of the fellowship must *make a personal response to the God whom Christ reveals* and, as they do, they know that God grants them powers of his Spirit to accomplish with him his saving purpose for the world.

Tongues of Flame

Pentecost, or Whitsunday, with its red symbolizing the tongues of flame, comes with rushing might and power on a Sunday in church under the inspiration of prayer, praise, Scripture reading and song. But the power seems to drain out of us quickly, all of a sudden, and we become like a dead battery. The secret, which is no secret, is the fact of intense concentration in that one place where the disciples were gathered with one accord. That is the major point of it all—*concentration.* Power comes through concentration in prayer and supplication, with expectation and faith, ready for the inflow of God's Holy Spirit with power, and its overflow, even as at Pentecost.

Take concentration as it affects the art of loving, and the need for it as the failures of love become manifest. Dr. Erich Fromm, a distinguished psychiatrist, has this to say:

> Concentration is a necessary condition for the mastery of an art. Anyone who has ever tried to learn an art knows this. Yet concentration is rare in our culture. On the contrary, our culture leads to an unconcentrated and diffused mode of life, hardly paralleled anywhere else.
>
> If one wants to become a master in any art, one's whole life must be devoted to it, or at least related to it—practicing discipline, concentration, and patience throughout every phase of his life. . . . If one is concentrated, it matters little *what* one is doing; the important, as well as the unimportant things assume a new dimension of reality, because they have one's full attention.*

The disciples "continued . . . in prayer and supplication" and searched the Scriptures daily to discover how they might be fulfilled. When they "were all with one accord in one place" this power came.

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*Erich Fromm, *The Art of Loving* (New York: Harper and Brothers, 1956.) Used by permission.

Our divisions, our lack of power, point to a slipshod devotional life, a lack of concentration on God's Holy Word, obedience of our Lord's commands, and to an undisciplined life. But the exceptions to this picture give us hope.

The Holy Spirit helps make us whole and complete, filling the chinks in our spiritual armor, correcting defects in our character, solidifying our belief into one unassailable bulwark. The Holy Spirit "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And this is done within the fellowship, the *koinonia*, which is a new name for a new thing, "community of spirit issuing in community of life," because the Holy Ghost dwells in it and sanctifies (makes whole, completes) its members. The power of the Spirit was manifested first in the experience of this company of men and women concentrating on Jesus' promise, "ye shall receive power."

Ill-Equipped Christians

Pentecost may never be repeated in us in the same way as recorded in the Acts, but through the fellowship (the *koinonia*) we shall receive installment of His power, an "earnest of the Spirit," and shall be helped to grow in wisdom, in faith and in witness to whatever we have received of this power.

I have often been in a situation, unable and ill-equipped to bear strong witness for Christ. The only remedy is to prepare by the help of God's Holy Spirit to "be ready always to give an answer to every man that asketh you [or badgers you or argues with you] a reason for the hope that is in you."

The only way anyone can be theologically and intellectually adequate is by the power of the Holy Ghost for he shall lead you into all truth. The disciples received power only after long apprenticeship under Christ, the acceptance of his Lordship and the continuing practice of prayer, faith, and mercy. I recall a man who asked, "Why can't I receive power, like the early disciples did, and do the same things because of it, like Peter and Stephen?" Our Lord said, "*You shall* receive power," but he added, "*when* the Holy Spirit has come upon you." How did *they* prepare to receive Him? How do *we?* This man wanted the power to work miracles. But the meaning of "power" in this context is the power of God within mediated to others through us.

The big word is concentration. The discipline of devotion demands it. The training for spiritual battle demands it. The very act of love toward others demands it.

The Blessed Disturber

Whatever interpretation we may give to the prophetic outpouring of the Spirit and the ecstatic speaking in tongues or strange languages, it seems certain that the Spirit descended upon laymen, ordinary men and women, who became channels for God's voice without much arguing about its nature or splitting hairs about doctrine with "diversities of gifts but the same Spirit."

The Spirit comes as a blessed disturber to people as individuals and as groups. The personal habits and social customs that were thought to be fi are changed, not merely because "those who wo turn the world upside down have come," but cause the "free, life-renewing Spirit invaded world from outside," and men resisted it no lon

James Thurber has done us a great service writing his story of *The Wonderful O.* He tempts to show what would happen if just vowel, O, were removed from our equipment speaking, writing, and singing what is on our min Even God would go. In this rather ridiculous li story, Thurber points out how the eliminatio one key letter—from everything with an O in "O-bearing books and places and people"—can sult in the same confusion of speech as at Pentec as the disciples "began to speak with other tongu as the Spirit gave them utterance."

In the language of religion the O is the perf circle, without beginning or ending, symboliz the perfection of God and therefore essential Christian life and speech. For us the Holy Sp has restored the O to our everyday language.

With the O restored "We do hear spoken in tongues the wonderful works of God." The Sp is to the divine life what blood is to physical hum life, essential for activity, thought, and perso relationships. It is "a continually vitalizing a energizing force, to which the apostle Paul assi the attributes of personality because the effects His presence correspond so widely and so closely what was known of self-consciousness and self- rection of Christ." But it doesn't come automa cally. It comes only by a personal surrender will and way to Him.

The Language of God

"At the Tower of Babel all the tongues w confounded, and as a result men could no lon understand one another as they all spoke differe languages. This confusion is now brought to an e by the language of God, which is universal and telligible and the only means of mutual understan ing among men. And the church is the place wh the miracle happens." The 1957 Pentecost messa from the seven Presidents of the World Council Churches declared that "men of themselves have n the power to do the good they know they ought do," but the power does not come until men a ready to consecrate themselves fully to the servi of Christ and become "willing instruments of H saving work. Whitsunday comes to tell us that t one and only way in which our weaknesses can transformed into strength is by receiving the li giving Spirit which turned disappointed disciple into courageous witnesses."

We must show the nations that there exists people of God which lives in the strength of the Ho Spirit. "Ye shall receive power when the Holy Gho has come upon you." When we are ready to co centrate on completing our Christian life and d veloping our God-given potential; when we face difficult task ready to ask and receive God's he for doing it; when we are willing to allow Goo spark to ignite us; then the promised power will received "not many days hence."

The Family Is Rich in Potential
For Sacramental Living

Look Homeward, Angels!

By John R. Bodo

QUEEN Victoria was officiating one day at the Royal Academy of Sciences or some other gathering of scholars. Somewhat overawed, she turned to her Prime Minister, John Bright. "Where do all these learned men come from," she whispered. "From babies, your majesty," was the answer.

Learned men do come from babies, but so do all kinds of men. For good or ill, our destiny is shaped in large part in our homes. Whether we look back to our childhood with tender nostalgia or in agonizing emotional turmoil, we are all aware of the central place which home and family play in our lives. The best men and women of the race have freely testified to the ennobling influence of their homes. On the other hand, hosts of lost men and women testify mutely to the ravages of a homeless or loveless childhood and youth. It is only natural, then, that in our role of "angels," messengers of God's redemptive love, we must "look homeward," for a deeper understanding of God's plan for us, for a greater effectiveness in living together.

Baptism

At least six times a year, a number of proud and grateful parents stand at the foot of this chancel, holding little children in their arms or by the hand and responding to these solemn questions:

"Do you confess (anew) your faith in Jesus Christ as your Lord and Savior?"
"Do you promise, in dependence on the grace of God, to bring up your child in the nurture and admonition of the Lord?"

The affirmative response required by these questions emphasizes our belief in the primary significance of the parents at the baptism of a child. In the Presbyterian Church, the entire congregation "sponsors" the child—and the parents in their attempt to build a Christian home. However, the moral and spiritual responsibility of the parents—of both parents—is paramount. They alone can clothe with meaning the sacred vows. They alone can fulfill the gracious promises which God freely makes and applies to every baptized child.

For the water used at the baptism of a child expresses two great facts. It expresses the child's humanity, his frail, sinful, mortal nature. It also expresses God's grace, his constant willingness to forgive and forget, his lifelong availability, in happiness and sorrow, in obedience and betrayal.

Confession

But these are things we do not learn directly from God. These basic things we learn from our parents. They communicate to us, or, in a very deep sense, they are for us our first image of God. We all learn to believe in some kind of god quite early in life. But what kind of god he is—whether he is a bully, a Santa Claus, or the Father of Jesus of Nazareth—depends in large part on our parents.

Home is the scene where our first probing questions about life are answered. Sometimes there is no adequate verbal answer, but then, understanding and accepting the question may be more important than giving an answer. In this way our children learn that we care, and conclude that God cares, too.

Home is also the scene of our gradual, painful discovery of right and wrong. It is a unique laboratory in which experiments in justice and forgiveness can be conducted for the health and growth of all. The cross of Jesus Christ, God's supreme act of justice and forgiveness, can be understood in the discipline of a Christian home long before we can hope to understand it through intellectual disciplines. The father who spanked his little boy and sent him to the attic to sleep because he had been naughty but who then picked up a pillow and a blanket and spent the night on the attic floor beside his little boy, taught him a lesson about God's love which could not have been half as eloquent had he attempted to do it in words.

In the Roman Catholic and Eastern Orthodox Churches, Confession or Penance is a formal sacrament. In our church it is not. However, the healing virtue of mutual confession, penance and forgive-

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ness is available to all of us in the homely experiences of family living.

Communion

It is no wonder that Jesus placed at the center of Christian life and worship the sacrament of Holy Communion, a common table furnished with common food and drink for all the members of his spiritual family. Ever since that Thursday night of his last week on earth, the family table in every Christian home has been—potentially—a Communion Table, and the simple meal—potentially—a grateful partaking of His living presence.

Oh, I know what shambles we make of this sacred potential! Ring Lardner once wrote, "Home is the place where you can ask for more soup, where you can dunk your bread in your coffee, and where you can take off your shoes." This is true enough, but in too many instances we turn this liberty and comfort into license by assuming that "for better or for worse" is supposed to mean consistantly "for worse." A couple once told their minister that their marriage was going on the rocks. "I don't know what happened," said the wife. "The romance just died somehow." "Let's try to be honest," said the husband. "It didn't die a natural death. We murdered it."

Mealtime is one time the whole family can get together, at least once a day. We all have to eat, and most of us still eat in family groups. The question is: Shall we eat as if our kitchen or dining room were the noisiest corner of a Horn and Hardart automat, or shall we apply every resource of common sense and Christian faith to have at least one meal a day, no matter how simple, in the spirit of the Eucharist—in the spirit of sharing and thanksgiving for the sake of Jesus, our living host and constant guest?

Confirmation and Holy Orders

But if we have been marked with the sign of God's love in our baptism and if we have been growing up in a workshop of love with a keen sense of Christ's presence in our daily round, we shall soon be conscious of our vocation as Christians. We shall know, long before the first formal profession of our faith, that somehow we belong to him, and this sense of belonging to him will be confirmed when we join his church. We may not consider Confirmation as a separate sacrament but it is an extension and vindication of our baptism. When we join the church by a profession of our faith, we confirm and bring to pass the solemn vow and prayer of our parents and assume the responsibilities of adult discipleship—just as we are, with as little as we may have to offer, trusting only that He will guide us.

Where we go from there, whether we follow the path of the few who become so-called "full-time" Christians or whether we march along with the majority who serve Him as teachers and students, businessmen and engineers, secretaries and housewives, does not really matter. We do not consider Ordination as a sacrament. We believe in only one priesthood, the universal priesthood of all believers.

We know that when our parents prayed that G might use us, they could not—and probably wou not—restrict him in his use of us. And if today, whatever may be our life work, we are mindful r only of the making of money but of the making persons, we are likely to owe this impulse primar to the influence of a home where life was real b cause Christ was real.

Marriage

But if our home has a molding influence in c choice of a profession, it has an even more decisi impact on our marriage. Marriage is obviously milestone in our life. Whether it is a stumbli block or a steppingstone toward a more genero more fulfilled life depends largely on the exam of our parents, on the atmosphere of their m riage in which our potential for marriage w nurtured.

A high school girl wrote this essay for her Co municants class on the assigned theme, "What M Home Means to Me."

> My home is more than four walls and a green roof a a cement foundation: my home is love and warmth a comfort and happiness, my home is a little lane of busy highway, my home is a calm inlet near a roar sea, my home is a star in an inky heaven. I guess it is any different from other homes: the water-softener broken, the roof is leaky, the paint is cracking, the si walk is uneven and we have trouble with the furnace. I it isn't different from thousands of other Americ homes, but it's the place I love best because in it live people I love best. For a house is made of stone a brick and wood and plaster, but a home is made of h man hearts, of tears, of laughter, of deep understandi —and I thank God that mine is just what it is!

I seriously doubt that this girl will ever see Reno except perhaps as a tourist.

No, we do not consider marriage as a sacrame —only as a sacred ordinance. But this somewh technical difference must not blind us to the deep sacramental dimension of Christian marriage. T example we set for our children can establish a deepen this dimension of marriage for them, or e it can forever bar them from this dimension.

Burial

But the Christian potential of home and fami is not exhausted when our children marry or ev when we retire from work. There remains son time—often quite a few years—which can be t worst or almost the best. What these years will like will again depend largely on the relationshi which grew out of our own childhood and in tu molded the environment in which our children ha grown up. At its best, home is a place with amp room for old people, whether as frequent visitors as resident members of the household. Of cours everything today militates against having our pa ents or grandparents with us. The natural frict between generations is magnified rather than d ciplined, uncritically accepted rather than sincere deplored. There is deep pathos in the terms, "O Age Home," "Convalescent Home," and "Funer Home," though frequently circumstances preve

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A Not-To-Be Denied Conscience Gets the Better of Ministerial Reflexes

The Day of the Whirlwind

By Wesley C. Baker

I HAD a little talk with my conscience the other day. Ordinarily, ministers try to keep their consciences very much under control, for they know that if they pay too much heed to them their work is impaired terrifically. So they try to let only a small bit of the conscience peek through. But this day I was unguarded and while sitting and meditating I inadvertently asked for truth. Truth came—in the form of conscience.

"What on earth are you doing?" Conscience asked me.

"What do you mean, what am I doing? You know very well what I am doing."

"Yes," said Conscience, "But, what are you getting at?"

"Well, I'm trying to fulfill my tasks, in an honest way. I have many different kinds of things to do."

"Oh, you do?" said Conscience. "And just what do you hope to accomplish by doing all these things?"

"Well, now look, Conscience," I said, "I'm the minister of a church. I have many people to tend to, and you know very well the heavy responsibilities that lie upon my shoulders. Now let's not be ridiculous!"

Conscience said, "I'm not trying to be ridiculous, my friend. I simply want to know what you are trying to accomplish as a minister."

I must admit that question sent cold chills up and down my back, for every minister frequently wonders whether, if he were not a professional Christian, he would be so enthusiastic about proclaiming the teachings of the church. He even wonders about his call and whether God has reconsidered and repenteth Him of the evil."

Nevertheless I shot back, "I am simply trying to make the Christian faith a reality in these days through the particular church family in which I am a leader."

"Very good," said Conscience. "Your ten years of practice in the pulpit have put great words in your mouth. But come now, just what do you mean specifically by the Christian faith?"

I started to return a glib answer but realized that I was grappling with my *conscience*. I could give glib answers to other people, but this guy would never let me alone, so I squirmed, and I thought. I ran up a quick inventory of my weekly activities: an average of seven committee meetings each consisting of 78 per cent talk, 5 per cent laughter and 17 per cent coffee and doughnuts; four speaking engagements, most of them on subjects I don't know much about; files of letters; hours of phone calls; miles of driving and doorbell punching and bedside sitting; and sometimes two, sometimes twenty hours counselling with people who writhe in the anguish of their own emotional turmoil. Specifics! And my conscience had a point. What did all this activity add up to? Did this exemplify the Christian faith that shall overcome the world and meet the threat of hostile nations with conquering love?

"You have me cornered," I said. "Explain what you're driving at."

Sparking the Revolutionary

Conscience said, "You may not remember it but I was with you during your early years. I watched you develop some ideas, even some ideals; and you cooked up an ideal that thrilled even me. I remember one such ideal; I think it was when you were in seminary—I have forgotten whether it happened in church history class or in chapel, but the feeling came to you that you weren't going to be just an ordinary minister of the gospel: You were going to spark a revolutionary movement that would bring something fresh and invigorating and uplifting not only to the people you touched but to the whole world. It was quite an ideal! I knew at the time it was impossible, but it thrilled me nevertheless. Do you remember?"

I scratched my head. "Now that you mention it, I do vaguely remember it. Quite a boyish dream, wasn't it? I think I hung onto that ideal for quite a while, until I was overwhelmed by a typewriter, mimeograph machines, and more particularly by churches whose members were nice, sincere, happy people with no deep spiritual commitments. I also remember popping off with something about my

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ideal and seeing my first congregation smile as if to say, 'He's a nice young fellow, but he's got so much to learn.' I think it was then that I decided to pare the dream down to a size I could live with."

Conscience smiled a little bit. "Oh, yes, I remember that. And you *have* pared it down."

I cringed, because I realized that he was right. "Well, Conscience," I said, "You've got me cornered again. What shall I do?"

"Well, let's do a little thinking together, and maybe something creative can come out of this conversation. It seems to me that you, and perhaps all 20th century Christians, are in an interim period. It's time to get a new one, but you don't have it yet, so you are in between purposes." Conscience reached to my desk, and handed me my battered New Testament. "Now let's see if we can find any people in here who were also caught in between purposes."

I turned to Revelation where the Spirit says to the church at Laodicea: "I know your works: You are neither hot nor cold. Would that you were cold or hot. So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth."

I looked up and asked, "Is that the passage?"

Conscience shook his head. I tossed the book back across the desk to him. "Here, you take a try at it," I said.

He found the passage quickly. "Baker, you remind me so much of the church after Easter and before Pentecost. You remember that there was a seven-week interim between the Passover, when Jesus met with his disciples for the Last Supper, and that great event of inspiration that happened on the Jewish holiday of Pentecost. What happened during those seven weeks between the Crucifixion and the founding of the Church?"

Three Point Diatribe

My ministerial reflexes went into play again; I launched into a three point diatribe on the church. Conscience held up his hand. "Stop! You don't need to preach to me; just tell me from your heart: What happened during that seven weeks?"

"Well," I said, somewhat cowed, "The disciples were a pretty bewildered, disorganized lot. They didn't know what to do."

"They didn't have a specific purpose, did they?"

"I—I guess they didn't. After all, Jesus didn't leave them a pattern for action before his crucifixion."

"That's right, but what did they do?"

"Well," I said, "The Scriptures tell us that after they had recovered from the shock of the crucifixion and a few had seen the risen Christ they went home. They went back to Galilee."

Conscience nodded. "They returned to the paths that they had walked before they were disciples. They tried to live their old lives over again."

"Yes," I said, "But they couldn't; they weren't the same people, because they had known the Master."

"They weren't the same people, *but they weren't completely transformed people, either.*"

"That's right," said I. "In order to believe, Thomas had to have the same physical evidence that a man would require, didn't he?"

"Yes," said Conscience. "And everyone else h the same reluctance to be anything out-of-the-c dinary. I suppose that's why they went home."

"But, the book of Acts tells us that the disciple did a little something. In the first place they gat ered to talk over the common relationship Christ."

"Ah, yes," said Conscience. "They got togethe to talk over the common relationship to Chri Isn't that exactly what you're doing now as minister?"

"Sure," I said. "And they organized to do They elected a successor to Judas!"

Same Pattern

"Uh-huh," said Conscience. "But they organize because they were uncomfortable about having on eleven instead of twelve. They felt they should ha the same form, the same pattern, the same pr cedure that they had had when the Master walke with them."

"Yes," I said. "Could it be that not only I, b the entire Christian church of today is still dangli between Resurrection and Pentecost? We *are* di ferent people in that we have known the Mast personally, and we have felt him in our midst, b we still don't have marching orders. We don't fe we know yet which way to go. I believe that e plains why the church exists, but is so full uncertainty."

Conscience smiled, and leaned across the des "I think you're catching on now, Wes."

Conscience went on. "It seems to me that th modern church is like the disciple before Pentecos We are most concerned about having the sam procedure and the same form that we did befor the same rut, you might say. You'll notice that aft Pentecost many changes took place in the churc rather easily."

"Well, yes," I said. "But explain further."

"You're a minister. You do have rather full da and long schedules and many things left undone a the end of the day. Are you content to just simpl go through a heavy schedule every day becaus those are the duties required of you, or because is the established pattern of the ministry? Don you ever get uneasy that the world revolution yo wanted to start is not off the ground?"

Unsquelched Uneasiness

"Oh, Conscience," I said. "Stop it. You know get uneasy. But I deliberately squelch that uneas ness, because I'd wind up with ulcers if I were t let that uneasiness run away with me."

Conscience looked back at me and said, "Bu Baker, you're a minister of the gospel. You hav no business squelching that uneasiness. And th people in your church have no business squelchin their uneasiness either."

"But," I said, "We are likening us now to th church before Pentecost."

"It's true," he said. "We are. But I have new for you. Pentecost has taken place, and the churc

born, and the world revolution is supposed to be underway now."

"Ah, Conscience," I said, "You're taking me back now to my schoolday dream."

Conscience interrupted me with fervor. "I still feel that a Christian must continue to dream about a world redeemed, to dream about a spirit that exists on the streets and in the shops and by the riverbanks, and on the high seas, a world committed to the almighty purposes of God. And Baker, if you don't have this dream, and if the people to whom you minister don't get this dream from you, where is it going to come?"

"Now let me get this straight, Conscience," I said. "You think that I should throw aside the routines of the ministry and church life and community life and ride off in all directions in an ecstasy of revolution?"

"No," he said. "Don't throw aside the routines, but do them so well that you rise above them. And tell your people to rise above their routines. Pentecost was a whirlwind, and it shook those early people so greatly that they were super-people thereafter. Pentecost was the assurance that the Holy Spirit makes possible the impossible, and the early church is a demonstration of that truth."

Conscience smiled. "Wes," he said, "Soon you will celebrate the anniversary of Pentecost. To some people, it's just going to be another day. But I suggest that in your church it can become known as the "Day of the Whirlwind." And I suggest, Wes, that you get down to the specific purpose of causing and fostering a world revolution in everything. It is still true that the kingdoms of this world shall become the kingdom of our Lord and of his Christ. And, Wes, I suggest your people hear about this, and know about it, and join you in it."

"Well, Conscience," I said, "Thanks for this little talk. I'll tell them."

Truth in Our Faith

(Continued from page 5)

bor as his neighbor, his violation and annihilation of a human being?

The truth in the Christian faith is that without faithfulness there is no truth. The truth is that such faithfulness of man to man is not everybody's possession but everybody's problem. It is the illuminating truth that each one of us must approach our neighbor as an unfaithful man, a man who is continually tempted by his anxiety and panic to be unfaithful, who is in such bondage to his panic about himself as to be genuinely unable to give and receive faithfulness. The cross of Christ, of him who was and is faithful, illumines our whole life, and reveals, surprisingly and inescapably, that we *need* faith rather than have it. And the same Christ is God's witness that what we need is in fact available for us in him who in fact was and is faithful. A Christian never will, or can, forget the Faithful One whose glory fills his heaven and his earth; who speaks to him across the ages, as one seated at God's right hand with authority, as living and working in the community, and says: "It has been done. It is accomplished. There was once and is now and shall be forever, a man, incredible as it may be to you, faithful to his fellow creatures; a man of God, from God, who has turned your despair into hope, your misery into joy. He lived and died and triumphed for you, and he is there for you to be faithful to and cling to and to rejoice in. Hold on to him as your anchor and your rock, as your sure hope and peace, as your own faithfulness and freedom in love." The truth is our faithfulness, in the midst of all the diversions, temptations, confusions, stumblings, perils and pains of the human situation today,—our faithfulness to him who is faithful to us, to God who has revealed his faithfulness to his creation in Christ Jesus. The truth we are to know, the truth that shall make us free is the Man who is truth and freedom and love; the Man who is the wisdom and power of God; the Man in whom *God* overcame (for no man is sufficient for this in himself) our murmurings and rebellion, and declared himself the faithful Father.

Truth Is a Cleaving

To him we are to be faithful as he was and is and shall be faithful to us, so that nothing shall separate us from him, neither the present nor the future, neither life nor death. Truth is a cleaving, a holding on, an understanding and a love, an integrity toward the truth in Christ Jesus. It is a "purity of heart" (Kierkegaard), a singleness of mind and life, a putting first things first, a recognition of "the infinite value of personality," a loyalty to this and that human being which shall remain firm and constant in the midst of all abstractions, all aims and purposes, all considerations which would tempt us to forget or to violate him. To be faithful to Christ who is a man is to be faithful to every man as man, to cleave to him as "flesh and blood," and to know all success and joy in our recognition of him and doing accordingly. We Christians are called upon, in this time of inhumanity and peril, to be confirmed and immovable *humanists*, holding on, in this world of ideologies, systems, ways of life, tumults and shoutings, with boastings and strife,—holding on to the concrete human being, this suffering and hoping bit of flesh, in faithfulness to *him* and to *them*, to *me* and to *us*. It is the destiny of this generation that it is called upon, for its very life, to rediscover the primacy and the inviolability of God's people, of Christ's beneficiaries and brothers, of human beings "simply considered." This is the essential and indispensable condition not only of well-being but of human life itself. This is the truth in our faith.

I have one more word to say which is decisive. No man is sufficient in this matter. No man can say, "I shall exist in the truth, I shall be faithful to God in Christ and my neighbor." You know very

well how we create difficulties one for another, how we make it all but impossible one for another to live in integrity and humanity. Our very "way of life," with all its tremendous pressures toward "enlightened self-interest," is a constant and apparently irresistible temptation to overlook and ignore our and our neighbor's humanity. In our concerted effort toward power, prosperity, security in this "age of abundance and consumption," faithfulness, which is man's very humanity, is no easy accomplishment. It is for us practically a matter of despair. This is why we need one another. No man can be faithful to himself or his neighbor without giving and receiving help. To be faithful means to acknowledge that we are our brother's keeper. No one can be faithful without helping his brother to be faithful. In fact, to be faithful does mean that I do not act as a stumbling block to my neighbor. Remember how vehement Jesus was with regard to this matter: "Whoever causes one of these little ones who believe in me to stumble, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea" (Mark 9:42). It is a wonderful and awesome thing that not even God, or Christ, will exercise his faithfulness toward us unless we seek, with fear and awe, with prayer and hope, every day and as opportunity is given us, to be faithful to our neighbor, to forgive and to be forgiven, to encourage and help him, to be helped and encouraged by him, to practice humanity, in the recognition and love of "God's intelligent creation." God has made us priests to our neighbors and our neighbors priests to us, to reveal his faithfulness among us. Let us therefore cleave to God in Jesus Christ and our neighbor. Amen.

Look Homeward, Angels!

(Continued from page 18)

all other alternatives. Our houses or apartments are, for the most part, no longer equipped for long-term care or for the Christian's last farewell. We are too busy to take on the involvement which old people may bring. There are a thousand good reasons to keep father and mother, grandfather and grandmother at arm's length. But it still hurts; or, if it has ceased to hurt, we have somehow ceased to be completely human.

We have no Extreme Unction in our church; we do not even consider burial as a sacrament. Our faith is rightly and predominantly concerned with the affirmation of life's victory over death and the life beyond death. Still death is real, and home is the place where the sting of death can be rendered most painless and where life eternal can be made most inviting. For if we are permitted to die within the circle which throughout our life has stood as a witness to life's wholeness, it will be easier for us to believe that even death cannot break the circle and that the home God has given to us—and throug us to others—has only been a foretaste of a mo joyful, more abiding home.

Look homeward, angels! We cannot help lookin homeward. Our personal and corporate past is bui into our genes and into our souls. We must loo back, lest we never truly come to know ourselve But we cannot stop there. We must also loo homeward right now, at whatever bears the nam of home in our life today. There may be frustra tion, anxiety, well-nigh unbearable tension in ou family. We may be the author or the victim Usually we are both coauthor and covictim. W may feel trapped. We may be ready to despair. Bu it will never be any different if we persist in tryin to save ourselves. Bishop Sheen is right: it take "Three to Get Married" and to stay married an have a marriage worthy of the name. It also take the same extra Person to have a family in the ful glorious sense of the word: not a group of inmate each living in the prison cell of his own selfishness not a group of boarders wasting away in a wel equipped boardinghouse. With Christ, we can b a family that prays together, works together, play together, and, by all means, stays together: physi cally as long as possible, spiritually till death do u part—except that death shall not be able to par us.

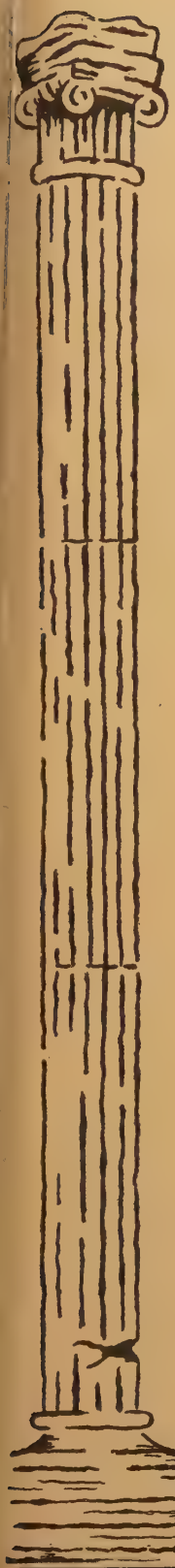
A Pastoral Prayer for the Christian Home

ETERNAL God, our heavenly Father, thou has set us into life. By thy spirit thou dost sustain us through life. In thy great mercy thou dost up hold us beyond life. Keep ever before us thy wonder and glory that amid all perplexities we may have a sure guide.

Among all thy blessings, we lift up our hearts this day for the home. Through it we have known love and security; because of it we know in a real way something of thy concern for us. Let thy spirit so dwell in all homes that they may become the best of which they are capable. Forgive us for our failures in living as a beloved community in the family, and strengthen us for new beginnings.

O Thou who art ever loving and ever creating, give to us something of the sensitivity of sons of thine. We look to thee, but we know this is not enough. Unless thou dost enter by thy spirit and live in us, our springs of graciousness are imprisoned. We are part of the ugly problems of life and not part of the redemptive answers. Our hope in all things is in thee. As thou dost knock at the doors of personal life, of home, of church and community, enable us to give thee glad welcome. In new and significant ways we shall then rise and call thee blessed. Through Jesus Christ our Lord. Amen.—*Warren A. Nyberg, First Methodist Church, Red Wing, Minnesota.*

New books published May 5th



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Bachelor Finds Best Food Buys, Friend
Folks on His Rounds of Dinners, Socia

Church Suppers Attract Crasher

By Richard Mathison

MANY a diner at church suppers has seen him. He's a mild and unobtrusive little man in his late fifties. He usually wears a neat but shiny blue serge suit. If one looks closely, one can distinguish old badges of past victories—blotches of gravy stains—on his vest.

Our anonymous hero may be considered by some clergymen, who have seen his beaming face too often, as the skunk at the lawn party. But what he does is not only legitimate. It's actually encouraged by his "victims."

Church Supper Crasher

He's Los Angeles' leading visitor at church suppers.

He's ready to listen to sermons, theological debates or long speeches about church budgets. He will donate his hard-earned dollars to aid hungry Hottentots, build hospitals in the Arctic or buy Bibles for missionaries. All he asks is a good filling meal at a reasonable price in return.

Our mysterious Mr. X—he demands that his name not be mentioned for fear that he might wear out his welcome with some clergymen—says that the best food buy in America today is the church supper.

Contrary to husbands who grumble when they're taken to such affairs, he thrives on the ubiquitous covered dish and romping kids. He watches announcements of church potlucks and parish suppers like a tout watching the racing form.

He can tell you—but won't—the name of the woman in El Monte who "turns out the finest lemon pie" in California and the little church in town that "puts on a feed for a dollar that would cost you $5 in one of them fancy spots downtown."

How did Los Angeles' leading church supper rounder get into the habit? He's a clerk in a hardware business, a bachelor who likes home cooking. His inspiration came when he read an article about professional freeloaders in New York who go uninvited to cocktail parties.

"I don't make enough to afford a big fancy feed every night in a restaurant," he explains, plucking wistfully at his teeth with his ivory toothpick. "I just started thinking about those church suppers we used to have when I was a boy. My mother always made big bowls of hot potato salad and angel food cakes. There were grand roasts and fried chicken. And the nicest bunch of folks you'd ever want to meet!"

A few nights later he drifted into a Methodist get-together. "I had soup, hot rolls with all the butter I could eat, chicken and dumpling, apple pie and some splendid cake with maple icing—all for fifty cents!"

Since that time, he's added several hundred churches to his list of favorite dining-out spots. He watches their bulletins and is usually on hand for the fun. If things are going right, he says, he attends four to five church suppers a week—even though most churches reserve Wednesday nights for them—at a total cost of $5 to $6.

There are certain tricks to the unusual hobby. He knows when there are going to be such traps as introductions of committee members, requests for donations for charity and what churches have long-winded clergymen.

Man of Moods

He can turn his moods on and off as if he had a pocketful of switches. If it's a fun get-together, he laughs and jokes. If it's one of those dignified dinners for a worthwhile cause, he's as solemn and silent as a mourner.

As a journeyman authority on potluck dinners and church socials he has some definite ideas on how they should be managed. "The ladies just don't seem to get co-ordinated," he says with a disgruntled sigh. "I've gone to some affairs where there's sixty hot dishes and fifty of them are noodle casseroles. That's no way to treat folks!"

He's also opposed, as one might expect, to requests for donations at such affairs.

"It ain't manners," he explains. "A man goes all the way out to the suburbs on a streetcar expecting a good solid meal for a dollar. And then they want him to contribute to some charit... After they've practically pleaded wi... the public for them to come!"

His worst encounter along tho... lines was when an overenthusiast... lady chairman lined up all the dine... after the meal for a blood donatio... He managed to get out a side do... and escape on that one. "Downrig... bad taste," he sniffs.

Mr. X can recall several stell... events out of the several thousan... church meals he's had. "One of th... best was some beautiful prime r... and Yorkshire pudding with all th... usual stuff like shredded carrot sala... mashed potatoes and brown gravy—a... for fifty cents," he recalls. "I like m... prime rib rare," he adds, gazing r... flectively into space.

He admits to getting a little tired ... yeast rolls, chocolate cake, casserol... dishes, celery and ripe olives. "Som... of those women try to take short cu... by dolling up low-cost dishes whe... they're asked to donate," he says bi... terly. "You'd think churchgoing peopl... wouldn't act that way."

Shocked by Bars

He's also shocked by some churche... that allow the men to set up a bar an... charge for cocktails before dinner. A... teetotaler himself, he views this tren... as a dangerous one. "I was at one affai... where they were actually soaking th... folks $2 a drink," he says. "It takes al... the fun out of the supper."

The people are the grandest grou... you'll find anywhere, he will tell you... despite the bad apples who talk to... long, want to drink or make casserol... dishes. "I've found that the people wh... go to church suppers are all good... friendly folk," he explains. "Some de... nominations are a little standoffish a... first. But, after you get to know them... they're just fine."

Our hero sees as the two leading... hazards to his hobby the clergymen... who are after new church members... and widows who are looking for hus... bands.

"When some ministers see you're a... stranger they go to work on you right... away," he explains. "They want to get... you on the church membership rolls... right now!" He usually side-steps such... encounters with some heady theologi... cal questions.

"And some of those women! You'd...

RICHARD MATHISON *is the religion editor for the* Los Angeles Times, *in which this article appeared on March 2, 1958. He was formerly the editor of* Fortnight *magazine, and has written articles for various national magazines. He is the author of* The Eternal Search, *a book on the history of medicines and drugs, to be published by Putnam's in August.*

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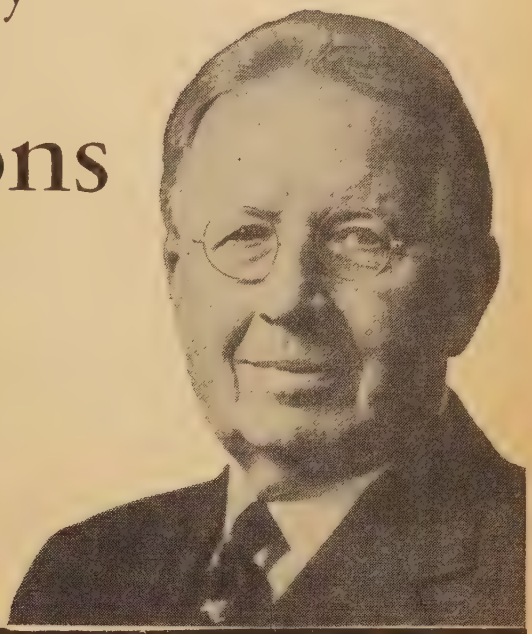

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think I was Clark Gable the way so
of those widows make over me wh
they find out I'm single."

Mr. X has no plans for an ea
marriage. In a way he's too jaded, h
seen too much of the world. "You fi
one woman can turn out a fine pie
of pie, but she doesn't know what
do with a leg of lamb," he explai
philosophically.

He views with some alarm an i
flationary trend on church dinn
prices. "Some of those fellows do
seem satisfied with a decent profit
all that fine donated food," he gru
bles. "Why, some churches are aski
$2 for a meal these days!"

He sees no question of ethics i
volved in making the rounds of su
church affairs. "They invite the pu
lic," he says. "They like to see ne
faces. I'm ready and willing to be co
verted if the minister's ideas strike r
right. That food's donated free a
every meal I eat helps some worth
cause."

Besides, Mr. X is no ecclesiastic
freeloader or fair-weather Christia
He never misses going to church
Sunday. His religious tastes are
catholic as his peripatetic ideas on d
nominational suppers.

"I go to a different church ea
week," he says. "I like to give all tho
fellows a chance on the pulpit."

"And, besides," he adds, a farawa
look of happy times past showing
his twinkling eyes, "sometimes we ha
a little breakfast get-together aft
services!"

Pulpit Calendar

May 2—May Fellowship Day.
May 4—4th Sunday after Easter.
May 4-11—National Family Week.
May 11—Festival of the Christian Home (Mother's Day).
May 15—Ascension Day.
May 18—Sunday after Ascension Day.
May 25—Whitsunday (Pentecost).
May 30—Memorial Day.
June 1—Trinity Sunday.
June 8—Children's Sunday.
June 15—Father's Day.
June 22—4th Sunday after Pentecost.
June 29—Independence Sunday. Nature Sunday.
July 4—Independence Day.
July 6—6th Sunday after Pentecost.
July 13—7th Sunday after Pentecost.
July 20—8th Sunday after Pentecost.
July 27—9th Sunday after Pentecost.

Book Notes

Spring Clearance

THE AFTER-EASTER change of pace will permit parsons to read ice again. Not that Lent and the festival season were not times conducive reading. But with the constant necessity for outpouring from the pulpit, the reading becomes necessarily confined and men tend to select books first of all from the viewpoint of their worth as grist for the preaching mill. Meanwhile, many fine books of more general interest have been appearing which The Pulpit would like to call attention as we clear the review shelves for another publishing season.

Paperbacks

The simplest way to attack the reading problem is to begin economically with the quality permanent paperbacks that have been budget-savers to men who prefer books in which they can underline to the library books with which they must soon part. Harpers' Torchbooks, as usual, have been lighting the way, suggesting in the latest seven volumes the universal interest that has made the series popular. And we do mean universal, as the title of Alexander Koyre's *From the Closed World to the Infinite Universe* (TB 31, $1.60) suggests. Ordinarily emanations from Princeton's Institute for Advanced Studies seem remote from religious interest, but Koyre's work (published in hard cover only last year) provides excellent background for understanding the physical concepts that face the sputnik-minded age with which ministers must deal. Koyre treats the reader to the taste of the times when all the assumptions of the physical world were being altered in a matter of decades. Galileo, Descartes, Newton, Kepler, Copernicus and their colleagues make up a score of assumption-changers. Since each shift involved a theological issue and each forced new religious resolution, the work as a whole will give modern religionists a place to stand while the world moves them once again.

Josiah Royce moved in no closed world, as his *The Religious Aspect of Philosophy* (TB 29, $1.75) will show. Written in 1885 by one of that handful of Americans to gain international repute in philosophical circles, the book makes clear to the would-be bandwagoners of its system that the "Universal Thought" of the system "is not the God of very much of the traditional theology. It is the God of the idealistic tradition from Plato downwards." You've been warned. But Royce pointed out enough of the difficulty of absolute idealism in his version of the argument for the existence of God that many have seen him to be a transitional figure to the more recent schools. We notice on the jacket that Marcel sees him teetering on the edge of existentialism.

Why teeter? It is possible to dive in with E. H. Heinemann's *Existentialism and the Modern Predicament* (TB 28) for a mere $1.25. The book has the kind of title that would make it sound merely vogue-ish, but the charge is false since Heinemann himself is one of the men who has authentic right to the existentialist mantle—he even claims to have coined the word in its modern usage in 1929. While he modified his earlier positions here, "This starting with man as a being-within-the-world seemed and still seems to me sound." Heinemann's foil is the cult of the language analysts, and his argument is sufficiently persuasive to pull many an indecisive reader. Not designed to be read in a hammock or next to a game of deck-quoits, this is nonetheless a very interesting work, literally crammed with literary allusions and turns of argument that will restock the pulpit barrel. Admittedly, that could not have been his goal, but we do not mind cheating a bit to attract attention to a book that deserves it. His discussion of 'alienation' should be especially moving to pastoral counsellors who deal with it daily.

The resurgent interest in church architecture and the arts has led many of us back to the cathedral age to examine roots, to see what is enduring and what in that age needs revision with the theological shifts of the Reformation and modern eras. The now-classic *Art and the Reformation* of G. G. Coulton (TB 25 and 26, $1.85 and $1.35) appears in two volumes. Volume I, the larger of the two, is now billed as *Medieval Faith and Symbolism* and indicates the preoccupation of the work with the medieval matrix. Volume II, *The Fate of Medieval Art in the Renaissance and Reformation* handles the trauma of reform and Puritan revolt. Coulton, as is well-known, defends the Reformation against medievalists like Mâle who see in it only iconoclasm. Without denying the artistic rigorism of the left wing of the Reformation, he argues that essentially the Reformation age did not need to mean the end of medieval art so much as it implied transformation. The virtue of the book inheres in its refusal to regret change simply because it was change. Coulton will open for Protestants a wider door to the age of the cathedrals than will most antiquarian medievalists.

Roland Bainton will need little "selling." His review of Servetus, Castellio, and Ochino, religious liberals of the sixteenth century, and the milder apologists in a more tolerant seventeenth century, Locke, Williams, and Milton, in the face of the Torquemadas and Calvins of those centuries not only preserves the virtues of the author's usual style—it finds him at his best on his favorite subject. These may be "old, unhappy, far-off things, and battles long ago," but the issues remain. (*The Travail of Religious Liberty,* TB 30, $1.45).

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Philadelphia 7

The only biblical work of the new seven is Martin Buber's *Moses* (TB 27, $1.25). Five of the chapters appeared earlier in the Meridian selection by Will Herberg, but that should hardly limit interest in this one. "Upon Eagles Wings" is one of Buber's most moving passages. It has company in other chapters in this work that bears few resemblances to conventional exegesis or biblical biography.

The brightest star of the Oxford Galaxy series has appeared with the publication of Charles Norris Cochrane's *Christianity and Classical Culture* (No. 7, $2.95). The price, unfortunately, compares with hard-cover costs in primeval times (say ten years ago). But those of us who have lived with this book as a text do not hesitate to recommend it for its discussion of the hinge-period when Christianity rose from suppression to dominance. We have always appreciated the way Cochrane got down to business in the first line: "The theme of this work is the revolution in thought and action which came about through the impact of Christianity upon the Graeco-Roman world." That's it—but seldom has the story been better told. Galaxy has also reprinted *From Max Weber—Essays in Sociology,* edited by H. H. Gerth and C. Wright Mills (No. 13, $2.25). It will appeal to a more limited circle for its technical sociological discussions. But the section on religion sets up ideal types used thoughtlessly in so many instances. A reading of Weber will sharpen definition of "Charisma," "Kuerung," "secularization," and other terms which he sharpened to their specific modern meanings.

Some paperbacks are still pocket-sized. Try Philip Williams' *Journey Into Mission* (Friendship, $1.25). Some men of the cloth who do not feel that the cloth fits too well confide th problems of tailoring of faith and v cation to pages which probably co under the category "spiritual diary Reinhold Niebuhr did this as a you Detroit pastor; he also provides a 2 line foreword to this remarkable boo Williams has had an uncommon i pact on his young contemporaries a this account of his five years in Jap will show why.

Ernest Lefever's *Ethics and Unit States Foreign Policy* (Meridian Li ing Age series 19, $1.25) received a h promotional send-off and is bei widely discussed. It represents t *Realpolitik* school currently favor also in theological circles, especial those influenced by Reinhold Niebuh The political views are of the Morge thau-Kennan-Acheson school (can v still place them together?) which co to practical confluence with the vie points of Christian realism. What often subtle and elastic in Niebu tends to harden here into canons a categories of orthodoxy. Lefever's bo must be faulted on this score. With a ethic whose strength is in its pragmat temper, its empiricism, its subtlet something happens when books su as this one become so predictable. general it represents the "If only Jo Foster Dulles were living" school foreign-policy thought. Still and all, is perhaps the most convenient a compact summary of the current predominating school. It takes pow politics much more seriously than t Judaeo-Christian ethical question purports to discuss, and is miles r moved from the earlier liberalism-an religion continuum.

Biblical

Aids to biblical study appeared i profusion during the winter. Perha

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of most general usefulness is J. J. von Allmen's *A Companion to the Bible* (Oxford, $6.00), a word-book of more important biblical concepts. The font and origin of recent works of this type is Kittel's magnificent *Theologisches Woerterbuch zum Neuen Testament.* Eight years ago Alan Richardson and thirty other British and American scholars prepared *A Theological Word-book of the Bible* which was known irreverently as *The Poor Man's Kittel.* Here is a Kittel for the middle classes, then, in this case with a Reformed French-Swiss Protestant slant. Do not let the possession of Richardson crowd this complementary volume from your shelves. The articles by Ph.-H. Menoud on "Church," "Faith," "Holy Spirit," "Ministry," and "People" are all of a family and all excellent.

Floyd V. Filson's *Which Books Belong in the Bible?* (Westminster, $3.00) is a basic book of a popular nature that is less interested in the question of external pressures on the formation of the canon than on the internal ring of authenticity the books of the Bible have shown. As a Christian Filson rejoices in the canon, as a Protestant he relishes its openness without eagerness to tamper with it. "If the canon is not finally fixed, what can we believe in? I suggest G "We really have no canon on any b except . . . Church-fostered, fa founded, grateful contemporary ness." The Apocrypha, not to be spised, "do not deserve a twil position which implicitly grants t authority." Filson likes things pr much as they are as far as the ca is concerned. The last chapter "Is T dition Subject to Scripture?" will voke lively adult discussion.

Christian Old Testament scholars has been impoverished by its disin est in Jewish thought. While Ch tians believe that the Old Testam can be most profoundly underst through the eyes of the New Te ment revelation, they will also p by the rigorous internal context criticism of Judaism. Sheldon H. Bl of Hebrew Union College studies *P phetic Faith in Isaiah* (Harper, $3. not in commentary form but them cally through an intense effort to himself into the situation—a met not far removed from Dilthey's "d nation." Reading the Servant Song an exclusively Old Testamental c text is a somewhat jarring experie but it has its rewards as a basis the Christian task of exegesis.

Two redoubtable popularizers back on the Westminster shelf: H. Rowley in *The Faith of Israel* ($3. and Archibald M. Hunter, *Introduc New Testament Theology* ($2.5 Those familiar with the previous w of these scholars know that the te "popularizer" when applied to them no insult. They have the virtue of ing able to deal with main them "The Nature of God," "The Nat and Need of Man," "Individual a Community," "The Gospel of Kingdom of God," and while neith comes up with much that is new tries to), they organize their mater brilliantly and say things well. Th two men have done more than a other to bring to a new generation t fruits of the more conservative criti scholarship.

Philip Carrington, the learned Arc bishop of Quebec (who recently p duced a two-volume, 1000-page hist of the early church) has presented simple statement concerning *Our Lo and Saviour, His Life and Teachin* (Seabury, $1.75). Better characte ized as "convenient" than "importan as "devotional" than "scholarly," it no match for the more ambitious wor by Goguel, Daniel-Rops, Otto, or Bu mann, nor so imaginative as Mauri It doesn't try to be—in this modesty its virtue. Try it with laymen.

Another of the many Westminst biblical studies of the half-year John Wick Bowman's *The Gosp from the Mount* ($3.75) which i cludes new translation and interpret tion. In his attempt to see the serm not as New Law or Old Law made i possible, but as gospel describing li in the kingdom, Bowman makes mu of the category of vicarious sufferin "Out in Front—The Christian in t World," the third chapter, is devot

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his theme. Bowman has been in the ness long enough to take on the ories of Bultmann, Wrede, and ld with grace, conviction, and taste. ommentaries must be lived with re intelligent review. So we will y announce the presence of a prom- g series from Harper. Chadwick, ntefiore, Filson and others are pre- ing succeeding volumes to the first by C. S. C. William of Oxford *e Acts of the Apostles,* $4.00) and K. Barrett of Durham (*The Epistle the Romans,* $4.00). The price is t, the format is functional, the in- tment this recessive springtime is questionably good. A first glance tell us that. Barrett's work on the urth Gospel established him in the nt rank of New Testament scholars our day. He uses Calvin, Luther, l Barth as entrè to Romans—he se his guides well.

Barclay's two little volumes on the urth Gospel (*The Gospel of John,* lumes I and II, Westminster, $2.50 h) are less ambitious. But his com- ntary walks through that mile-wide p among existing works in its "Daily udy" guide approach. A scholarly ponsible two-some, they suggest the ottish good sense of the author and ould fill the intent of the series as rrowed from a prayer of Richard of ichester: to help men know Christ re clearly, love him more dearly, low him more nearly. Recommended r adult Bible study groups and per- nal use.

One book in this sequence stands by elf, Erik Routley's *The Wisdom of e Fathers* (Westminster, $2.25). meone at Westminster overdoes the clamation point in the blurbs (yes, e read them too). "Erik Routley was rn, to the day, four hundred years ter Martin Luther nailed up his 95 eses!" Or, of this book, "The device so obvious that only Dr. Routley has en original to think of it!" Except r its occasional cuteness (John of amascus on icons comes out as "On isual Aids") the book serves excellent urpose in its suggestion of liveliness nd contemporaneity among the fa- ers — Origen, Clement, Augustine, yprian, and others. We found the rmat somewhat disruptive. A brief xcerpt from the father in bold print followed immediately by somewhat ghter print (and material) by Rout- y. Why we feel tempted to criticize this short review is hard to say, fter our sincere enjoyment of the ook.

Pastoral

The latest in Longman's sleek-cover eries (with their tendency to warp in umidity) is Dom Robert Petitpierre's evision of *The Treasury of Devotion* $2.00). The Anglo-Catholic piety may e a bit too 'high' for most of us, but o much of the book is evangelical in haracter that one can hardly fail to rofit from it. The small work includes uch of classic devotion, from St. regory, St. Bridget, Aquinas, and mbrose. Rich with litanies and intercessions, it is excellent for the service of neighbors on one's knees.

Vastly different is Samuel J. Schmiechen's *Pastoral Prayers for the Church Year,* a practical if prosaic sequence of prayers for seasons and observances. Most of our readers who may profit more from the Longman's book in personal life will prefer this for parish life. It remembers so many of the occasions which no one else, including this magazine, provides help for with regularity (Abingdon, $2.00).

D. T. Niles' Lyman Beecher lectures, *The Preacher's Task and the Stone of Stumbling* (Harper, $2.00) stresses the scandal of the Christian gospel against refusal by other world religionists. It should sharpen Christian preaching in our climate of amiable syncretism. Niles' gimmick, letters from representatives of other religions, describes reason for religious rejection of Christianity by a Hindu, a Muslim, and a Buddhist; but they are edited to such a stylized point that they look contrived. There is evangelical clarity to the whole argument, and pointed good sense. For example, says Niles, Hocking once asked C. F. Andrews, "How do you preach the gospel to a Hindu?" The reply, "I don't. I preach the gospel to a man." Niles will help all of us do just that.

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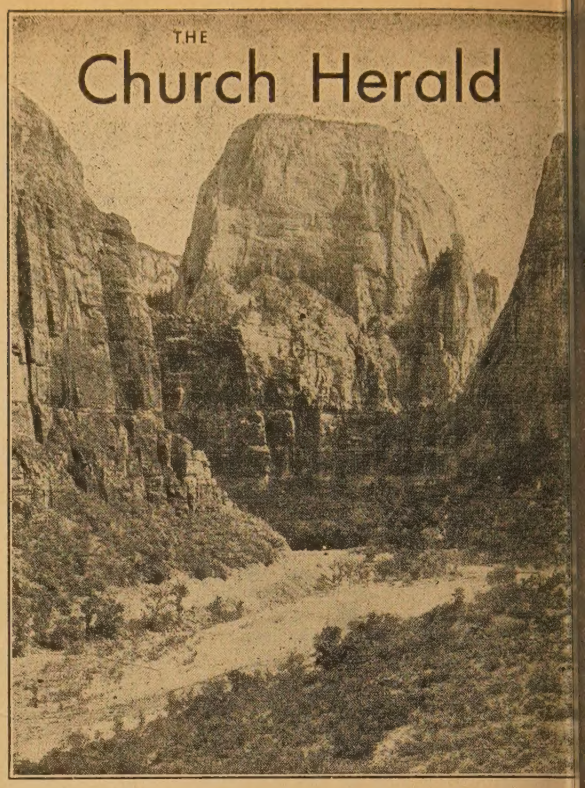

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